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EMORY

The History of Negro Baptists in Mississippi



By
Patrick H. Thompson
Jackson, Miss

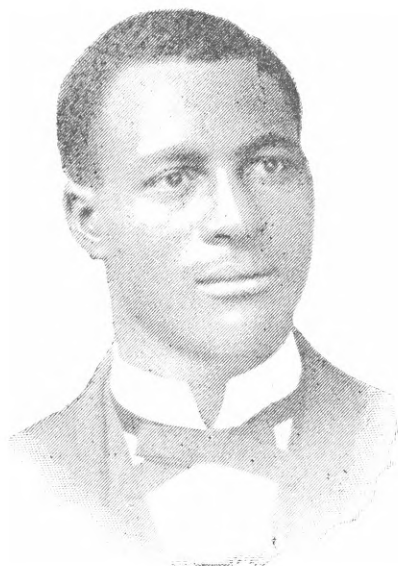


With an Introduction and Sketch of the Author by Rev. R. T. Sims,
Pastor of Mt. Zion Baptist Church, Canton, Miss.



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THE AUTHOR.

From

the Author

P. H. Thompson

of

Kosciusko

Mississippi,

To his devoted wife
To Mrs. Emily C. Ayer, in grateful recognition of manifold
kindness to me and
To the Denomination whose name it bears
This Volume
Is respectfully Dedicated by the Author.

PREFACE.

The author of this volume has for five years, at intervals, been engaged, indirectly, in its preparation. More direct preparation began two years ago, when he began to commit to writing the facts he had gathered from various sources. It has long been his idea that a narrative of the origin and history of the Negro Baptists in Mississippi should be prepared, adapted to the masses of the people therein contained. He thought the task was a great and difficult one, but had not the least conception of its magnitude till he was actively engaged in the work. More than once the writer has been tempted to lay aside his pen in despair. But the patient and efficient assistance rendered him by his wife; his purpose to complete the task when he began it; the influences and motives brought to bear to induce him to attempt such an arduous task; all forbade him to abandon the effort till he could say to the public, it is finished. In writing this history, the author has accepted the minutes of the various associations and conventions as authentic and reliable, and has endeavored to give a faithful, and, so far as possible, a chronological account of what we have done. It has not been the object of the author to deal with new views, or to engage in discussing controverted points of church polity and religion; but to compile a history of facts, and not to philosophize upon the principles which the facts dealt with may involve.

After much anxiety, labor and sacrifice the author has prepared this imperfect volume. Imperfect? Yes, imperfect. How could it be otherwise? It being imperfect the author gets credit from both friend and foe of having written a book. The author presents this volume to the public as the very best he could do amid the multiplicities of cares and the circumstances under which he had to labor. Should it fail to accomplish the purpose

which he prayerfully seeks to attain, he hopes that some one else more worthy may make a more successful attempt.

The cuts and sketches in Chapter VII of this volume are arranged alphabetically; no attempt was made to rank them in their order of importance. The author regrets very much having to crowd them into such small space. You can sympathize with him when you know that he started out with the intention of writing a 300 page book. He has paid dearly for his experience and hopes to do better the next time.

Some typographical and other errors have been overlooked by the author. We trust that our readers will allow our honest efforts in getting out this work to atone for all errors.

INTRODUCTION.

Every intelligent nation is prepared to give useful data of the great achievements, renowned deeds and the striking events of its citizens, of its customs and actions as to the past and present. These deeds and customs furnish valuable and instructive lessons for the study, thought, and use of the present and future generations, also a legacy of great worth and value. Moreover, these are guide posts and landmarks of national life which will point out the vortices of the failures and adversities of the administrations of national affairs, and thus enable present generations to learn lessons of profit and advantage by the reading and study of the history of the great men and women who made their lives sublime by their resplendent achievements in the drama of the nation's life.

Every denomination should give a historical sketch of its leaders, of its origin, of the work that has been accomplished by it. We now present you the important and only history of the Negro Baptists of the State of Mississippi, which is worth its weight in gold.

The author of this very important book was born at Okolona, Chickasaw County, Miss., Mar. 5th, 1866. His parents were Milton and Ellen Thompson, slaves of Dr. J. Young Thompson. When 9 years of age, God in his will and power called to rest this dear mother.

HIS EDUCATION.

He began going to school at the age of 5 years, in the town of Okolona under the instruction of Prof.

J. H. Henderson. He was considered by his instructors one among the best pupils in the school. He finished the course in the public graded school at the age of 18; and at 19 he was elected principal of a school with 150 pupils and 3 assistants. After teaching here 1884 and 1885 he left for St. Louis, Mo., in March and commenced to work at 75 cents per day with an asphalt company. Here he worked until Oct., when his wages was gradually raised from 75 cents per day to \$3.00 and the company promoted him on account of his faithfulness from a common day laborer to a time-keeper. In 1884 the Mt. Olivet Association and S. S. Convention offered a free scholarship in the Jackson College to the student standing the best examination. Here he was the successful student and in Oct. '85 a letter was sent him asking him to fill the place he had won in the Jackson College. He entered Jackson College in the fall of '85, and in '87 he graduated with the highest honors of his class. In the fall of '87 he was appointed by the Home Mission Society as one of the teachers in Jackson College. In the fall of '88 he left for Richmond, Va., to enter the Theological Seminary, and in the Spring of '92 graduated with the degree of B. D. He is well versed in Hebrew and New Testament, Greek and other theological studies.

HIS RELIGION.

His mother died when he was young but left him to understand that he was a sinner and must be born again. In Sept. during a revival conducted by Rev. Ambrose Henderson in 2nd Baptist Church, Okolona, he accepted Christ, and was baptized and was called to the ministry in 1887. In '88 he was licensed.

After serving as a licensed preacher 4 years, he was ordained at Mt. Helm Baptist Church, in which he had *become a member*. (Rev. C. L. Fisher was pastor.)

HIS WORK.

His work has been, since '92 up to '98, teacher in the Jackson College. In this he gives general satisfaction and exerts a great influence as to the welfare and prosperity of the College. Shortly after he was ordained, 1893, Rev. C. L. Fisher resigned the pastorate of Mt. Helm Church. The author of this book was elected pastor. This he served with great profit to the church both spiritually and financially, but being engaged as teacher in the Jackson College he gave up the pastorate of said church on account of his many duties in the College. For 3 years he was agent for the Baptist Home Mission Society. In this he gave general satisfaction. For the past 3 or 4 years he has been writing this book, that brings to you the events of the *Negro Baptists of Mississippi*.

To do justice to your children and to give honor to him who has striven so long night and day to present you with a history of your own denomination and for your own help, you cannot afford to be without one of these histories in your ministerial library.

To give the information needed of the Negro Baptists in your State, bring it out and let them read it. As you see it must be straight.

Submitted to you by,

R. T. SIMS,
Pastor Mt. Zion, Canton, Miss.

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CHAPTER I.

THE ORIGIN AND HISTORY OF THE NEGRO BAPTISTS OF MISSISSIPPI.

ORIGIN OF THE BAPTISTS IN THE STATE.

By the "Historical Memoirs of Mississippi," we are informed that the early history of the Baptist denomination of Mississippi is rendered obscure, in consequence of there having been so little attention paid to church records and other written documents.

The fact that so many of the early settlers were illiterate and that many in after times looked with indifference, not to say contempt, on early Baptists and their labors in this country, is the main reason why they were almost forgotten. Yet by diligent search and comparing many documents, a tolerably accurate history of these early pioneers can be written. From this obscure beginning they have grown to be a great and prosperous people.

T. M. Bond, the only historian of the period, relates that in the spring of 1770 there was a number of emigrants who left South Carolina for the country the of Natchez. Among these emigrants were some ten or twelve ministers of the Baptist church. One of the members was Richard Curtis, a licensed minister, with a large family.

The emigrants, in descending the stream, had to pass through the country owned by the Cherokee

and other Indian tribes; having to pass shoals and narrows and bends that very much exposed them to the hostility of the Indians, who availed themselves of one of these places and fired on the foremost boat, in which was Elder Curtis and his family. The wife of William Curtis shielded her husband with a poplar stool, which caught one or more bullets, while he was plying the oar. Another female seized the steering oar that her husband might use his rifle, and with dauntless heroism guided the vessel, until disabled by a wound.

The boat, after a long and perilous voyage, landed at Cole's Creek, a few miles above Natchez, and formed a settlement. After they had reared their cabins in the forest, they immediately instituted the worship of God in these then far western wilds, by holding meetings in their private houses, which were blessed of the Lord, to the comforting of the followers of the Savior. This was the first Protestant community formed in all the wide region of the Southwest.

At this period the Natchez country nominally belonged to Great Britain.

In this community was soon organized a Baptist church called Salem. It was constituted without a presbytery, or even the presence of a single ordained minister. They simply agreed to meet together statedly and worship God according to His Word, and exercise gospel discipline over one another, and called Elder Curtis to preach to them, whose labors were eventually greatly blessed. This course was a matter of necessity which knows no law, and the Lord greatly blessed Elder Curtis' labors in the conversion of many sinners. As it was probable that

they would never see an ordained minister, the converts were baptised by Elder Curtis.

We know but little of the church and its affairs until 1793 or 1794. About that time a Spanish Catholic by the name of Stephen de Alvo renounced the Romanish religion, and joined the Baptist church. This, together with the denunciation of the Catholics by a man by the name of Harigail greatly incensed the Catholics, so that they determined to make an example of some of the leaders. William Hamberlin, Richard Curtis and Stephen de Alvo were selected as the chief offenders. A letter was written by Gayoso, the Spanish commandant, to Curtis, expostulating with him upon his course. To this Curtis replied bluntly.

An order for his arrest ~~was~~ issued and he was brought before Gayoso, April 6, 1795. After threatening to ~~send~~ Curtis, Hamberlin and Alvo to the mines in Mexico, they were discharged, with an injunction not to offend again. An edict was also issued that if nine persons were found worshipping together except according to the form of the Catholic church they should suffer imprisonment. But the church continued to meet privately for worship, and Mr. Curtis officiated publicly in a marriage ceremony in 1795. This was considered a violation of the law, and an attempt was made to arrest him, but he made good his escape in company with Hamberlin and de Alvo. They clandestinely left the settlement and concealed themselves at the house of a friend on Little Bayou River, near the present site of Port Gibson. There they remained until they could be provided with what was needed for their journey. Necessary supplies and furnishings for their journey must be

carried to them by some one, and not a *man* was willing to risk the consequences of aiding them in their escape.

Mr. Jones says: "There lived in the vicinity a noble-hearted and daring woman by the name of Chloe Holt, who acted in the capacity of accoucheress for the settlement, and was every way suitable for for such an adventure as was now on hand. Aunt Chloe had a kind and sympathizing heart, but an iron will—was determined and bold, and withal was a little eccentric. While she was all aglow to have the pleasure and honor of conveying the needed supplies to the exiles, she wished to hit a back-handed lick at what she considered the cowardice of the men of the neighborhood. 'If the men in the neighborhood,' said she, 'are so faint-hearted that not one of them can be prevailed upon to take Dick Curtis and his companions in exile their promised supplies, in order to secure their escape from the clutches of these gospel-hating Catholics, if they will furnish me with a good horse, surmounted with a *man's saddle*, I will go in spite of the Spaniards, and they can catch me if they can.' The families and friends of the refugees were glad to avail themselves of the generous offer, and a suitable horse was accordingly brought and saddled as she directed. All things being ready she made her appearance, dressed, cap-a-pie, in gentlemen's clothes, and mounting the horse, in cavalier style, boldly dashed off. The journey was hastily and successfully made. She took the last sad farewell of the loved exiles, delivered them their supplies, gave them her blessing, and returned as she went. No one molested Aunt Chloe, and that adventure was her boast to the close of her life. It is supposed she

died and was buried in Warren county, somewhere about the head waters of Big Bayou Pierre. Curtis, Hamberlin and de Alvo made their journey across the country to South Carolina, where they arrived in the fall of 1795. At the end of two and a half years Curtis returned, having been ordained during his stay in South Carolina. The country passed into the hands of the United States. The Spaniards were reluctant to relinquish their authority in the Natchez district and after considerable delay Col. Elliott demanded that the Spaniards evacuate Fort Rosalie by the 30th of March, 1798, and before day that morning they marched out and surrendered the country to the government of the United States." "The Americans soon after erected a large bush arbor, under which they placed a pulpit and invited Bailey Chaney, a licensed Baptist preacher, to preach a sermon 'under the stars and stripes.' He had an immense congregation, and doubtless all enjoyed this, the first religious service ever held under the United States government, in what is now Mississippi." (J. T. Buck.)

In 1800 a church was constituted in Wilkinson county, four miles from Woodville, by a part of the Ogden family and others. About the same time one was constituted on Second Creek, and possibly was called New Hope. In 1805 the New Providence church, Amite county, was constituted, and Ebenezer in 1806, and organized the first Association and called it the Mississippi. The denomination grew rapidly, as will be seen by the following: In 1812 there were 17 churches in the State, with 760 members. In 1836 there were 117 churches, 92 pastors, 4865 members. In 1860 there were 596 churches,

305 pastors, 41,482 members. The White Baptist State Convention was organized in 1822. After 1828 it declined and afterward became extinct. From 1861 to 1865 the whole country was desolated by the ravages of war. Missionary work ceased except among the soldiers. Wealth gone, the churches disrupted, the Baptist denomination had scarcely more than a name to live.

RELATION SUSTAINED BETWEEN WHITE AND NEGRO BAPTISTS DURING SLAVERY.

It may be a soliloquy dormant in the minds, and even active on the lips, of some who may by chance or otherwise read this little volume, "Why so much time and space are herein given to the consideration of the origin and primary history of the white Baptists of the State, when the subject before us is the Negro Baptists of Mississippi?"

It will be readily conceded by every one who is conversant with the facts pertaining to the early history of the Negroes as Baptists in Mississippi, and information to those who are not, that the Negro Baptists in this State, as well as in other Southern States, originated during the dark days of slavery. In Mississippi their assemblies were regulated by the following law, taken from the Revised Code of 1857, page 247, article 51: "All meetings or assemblies of slaves, or free Negroes, or mulattos mixing and associating with such slaves, above the number of five, including such free Negroes and mulattos, at any place of public resort, at any meeting house or houses in the night, or at any school for the purpose of teaching them reading or writing, either in the day time or at night, under whatever pretext, shall be

deemed an unlawful assembly. And any justice of the peace of the county, or mayor or chief magistrate of any incorporated town, whenever such assemblage shall be held either from his own knowledge or on the information of others, may issue his warrant, directed to the proper officer, authorizing him to enter the house where such unlawful assemblage or meeting may be, for the purpose of apprehending the offenders, and dispersing the assemblage; and all slaves offending herein shall be tried in the manner hereinafter provided for the trial of slaves, and on conviction, shall be punished not more than 39 lashes on the bare back. Provided, that nothing herein contained shall be construed to prevent any master or employer of slaves from giving them permission in writing to go to any place whatever, for the purpose of religious worship, provided such worship be conducted by a regular ordained minister or attended by at least two discreet and respectable white persons, appointed for that purpose by some regular church or religious society." Page 154, Art. 84, of the same volume, says: "Free Negroes or Mulattos for exercising the functions of a minister of the gospel, on conviction, may be punished by any number of lashes, not exceeding 39, on the bare back, and shall pay the cost."

This law was regarded as a curse by our old mothers and fathers who felt its immediate effects, being the yoke bearers of slavery. Many and sad are the stories they hand down to us of patrols disturbing their meetings and executing the law on any they were fortunate enough to catch. Not he who sang the loudest and prayed the most fervently always escaped the clutches of the adversary, but

who sat the closest to the window and was fleetest on foot. Seeing this whole matter as I now do, I take the optimistic rather than the pessimistic view of our parents, who, by what they suffered, wrought out for us a brighter day and better things than were ordered for them in God's eternal plan. For whatever intention such stringent laws were made regulating the meetings and worship of the Negro at this early period of his existence in this country, I am forced to conclude, it was the best for us, for the denomination and cause, both then and now, that his religious privileges were thus circumscribed.

We were in this country as slaves, without knowing one letter from the other, untutored as to the doctrines and ordinances in God's word, "the man of our council," and the "supreme standard by which all human conduct, creeds, and opinions should be tried." If in this condition left alone to build on the foundation Christ laid for the Baptist church, it will be simply preposterous to attempt to describe into what we would have drifted. It is well that we had the guiding hand, though in an adverse way, of our white brother at this early period of our history as Negro Baptists in Mississippi.

The jubilee volume of the Home Mission Society published in 1883, together with information gleaned from other sources, bears testimony to the assertion that the early history of the Negro Baptists of Mississippi is inseparately connected with that of the white Baptists and remained so till freedom was declared in 1865. In Mississippi, the Natchez church in 1846 reports only 62 whites out of 442 members; Clear Creek, 15 whites out of 154 members; Grand Gulf, 8 whites out of 113 members; Columbus church, in 1845, 399

members, about four-fifths of whom are colored. The colored members in this Association being about one-third of the whole, and in the Central Association with more than 2000 members, over one-half.

It is due our white Baptist brethren of Mississippi for me to say in this connection, that we are apprised of the fact that many of them were not indifferent to the religious welfare of the slaves. Some even protested against that portion of the law quoted above which provided against any one teaching slaves to read even that part of the blessed Book which contains either the law or the gospel. In these mixed churches, at this period of our history as colored Baptists, we had to learn in silence; we had no voice in the affairs of the church except on questions pertaining to the reception and disciplining of members of our race.

In some localities separate churches, under the direction of white persons, were had for the colored people. The Rose Hill church at Natchez was one such. In others, the colored people worshipped in the same building as the whites but at different times. Jackson, Columbus and Aberdeen churches are ample examples of this class. In still others, which seems to be most general, it was the privilege of the slaves to go with his master to the same church, at the same time, listen to the same sermon from the same preacher and text, the master occupying the front and the slave the rear of the church.

With such intelligent religious environment, the imitative Negro naturally acquired invaluable knowledge concerning church organization, government, doctrine and discipline. When the separating time came in 1865, the Negro Baptists in Mississippi were

not altogether devoid of understanding in matters pertaining to the well-being of the Baptist church. Well done, my white brother. In the language of our Master, I say unto you that what you did do "these ought ye to have done and not to leave the other undone." Luke 11:42. "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40.

About this time the war was raging; there were many reverses confronting the people everywhere, both North and South, bond and free. The Union army was steadily gaining ground so much so till it was apparent that they would finally triumph. The Baptist denomination in the north, both white and colored, began to look after their interest in the South. Missionaries of the A. Bapt. Home Miss. Society and other religious organizations were among us. Teachers were numerous among the 200,000 Negro soldiers who enlisted in the Union army, teaching them both letters and religion preparatory to their emancipation. The colored Baptists of the states of Ohio, Kentucky, Illinois, Missouri, Indiana, Michigan and Connecticut, looked through the dense fog of the din of war and saw the destitute condition of the Negro Baptists of the south, confederated themselves together under the name of the North-Western Baptist Missionary Convention for the purpose of sending missionaries among them to organize churches, associations and conventions. For this purpose Rev. Wm. Troy of Richmond, Va., was employed as missionary and came down the Mississippi River from St. Louis to New Orleans, stopping at Natchez, where he found the work among our people and denomination already well established even at this early date.

CHAPTER II.

PIONEER CHURCH ORGANIZATIONS AMONG NEGRO BAPTISTS OF MISSISSIPPI.

THE ROSE HILL BAPTIST CHURCH, NATCHEZ, MISSISSIPPI.

Long before the civil war, a large majority of the members of the Wall Street Baptist Church, Natchez, Miss., were colored people; some free, others slaves, having hired their time; and still others serving their masters according to the mandate of slavery.

Something must be done with these colored people who in large numbers had flocked to the fold of the white Baptists and clamored for the crumbs which fell from their master's table. In response to this emergency it was decided to build a separate church for the Negro which afterwards took the name of Rose Hill Baptist church. This church was built by mutual contributions from both the white and colored members of the Wall Street church and deeded to a free Negro by the name of Marshall. The colored people still members of the Wall Street church, met in this new building for worship with one or more white men in the congregation. At this time there was not an ordained or even licensed colored Baptist preacher in Mississippi. In the congregation there was a slave by the name of Randle Pollard who was moved by the spirit and the exigency of the moment to exhort to this vast congregation. This state of

affairs continued till the war broke out in 1861, at which time the white people deserted their church, (Wall Street) leaving it for quite a while accessible to the colored people.

In 1865 through the influence and instructions of Rev. Wm. Troy, missionary of the North-Western Missionary Baptist Convention, the Rose Hill church was represented in said convention in session at St. Louis, Mo., by Bros. R. Pollard and D. Holley. When these delegates returned to Mississippi, the convention commissioned and sent with them the Rev. Dr. J. F. Boulden to Natchez, Miss., whose business it was to work among his people and denomination on both sides of the river as far as possible. Dr. Boulden took charge of the congregation at Natchez which again worshipped in the Wall Street church then deserted by the white Baptists during the war. Dr. Boulden labored in this field till 1867, when he was called by the M. U. Baptist church, Columbus, Miss. When he left, the congregation again fell to the pastoral charge of Bro. Pollard, who was now quite a preacher. After Dr. Boulden left Natchez the white Baptists, having returned from the war, again took possession of the Wall Street church and forced Rev. Pollard and a congregation of four or five hundred to seek shelter again in the Rose Hill church. Finding this house now too small to accommodate them they decided to divide the congregation; whereupon a part remained at the Rose Hill church with Rev. Pollard as their pastor while the other part was organized into a church by a Northern preacher by the name of Tross(?) and worshipped in an abandoned school house once used by northern teachers. That part of the congregation under the pastoral charge of Rev.

Pollard called themselves the Rose Hill church, while the other part was called the Wall Street church till 1866, when Rev. Dr. H. P. Jacobs of Michigan took charge of them, built a church on Pine Street and called it the Pine Street Baptist church. This was the first Negro Baptist church erected in Mississippi after freedom was declared. It was 34x60 feet and cost \$2800.00. Rev. Jacobs was its pastor for seven years. Since which time the following pastors have respectively served the Pine Street church, which is at this writing flourishing under the pastoral charge of that Christian and scholar Rev. A. T. Stewart: H. P. Jacobs, ——— Granderson, Wm. McIntyre (?) H. C. Bailey, E. B. Topp, ——— Cohran, R. J. Temple, M. Charles, A. T. Stewart.

HISTORY OF THE MISSIONARY UNION BAPTIST CHURCH, COLUMBUS, MISSISSIPPI.

The above-named church was organized A. D. 1833. During the days of slavery its religious services were held in the afternoon on Sundays and Wednesday nights in the basement of the white Baptist church. Here this church continued to worship till 1871. It then moved to its present location.

Some of its earliest pastors were Revs. Jack Hinton, Geo. Powell and P. Eckford. Among its first deacons were Bros. Caesar Barry, Peter Evans and others. Under the instructions and administration of these brethren, who constituted the pioneers of the colored Baptists in East Mississippi, many consecrated and devoted Christians now sleep in the land of the blest. These old pioneer Christian brethren availed themselves of whatever privileges and opportunities were afforded them in slavery, learn about religious affairs from their masters,

were therefore ready to shoulder the responsibility of Christian leadership when their freedom came. After emancipation and under the new state of affairs the church, still worshipping in the basement of the white Baptist church of Columbus, called Rev. Dr. J. F. Boulden to its pastoral charge. Rev. Boulden, then pastor of the Rose church, at Natchez, accepted the call, and came to Columbus in 1867. During the pastorate of Rev. Boulden the church was chartered, with the following officers: Bros. R. Gregory, R. Baker, Digg Bluevett, Simon Mitchell, Sr., H. Bluevett, Austin Jones and Wiley Johnstor, deacons. Bros. S. F. Evans, H. Baker, Ben Farnandis and their associates trustees. In 1871 the church purchased and moved to its present site, where a small building then stood, to which they added and set it apart as a house of worship. Finally under the administration of Rev. T. L. Jordan a beautiful, spacious new edifice was dedicated to the services of God. Since 1867 the pulpit of this church has been filled, respectively by the following pastors: Rev. J. F. Boulden, Rev. M. Rice, Rev. T. L. Jordan, Rev. H. W. Bowen, B.D., Rev. A. C. Skinner, B.D. The following are the present officers of the church—Deacons, viz: Bros. Digg Bluevett, Austin Jones, Harold Bluevett, Benjamin Farnandis, Harold P. Brothers, Archie K. McMath and Edmund S. Evans. Trustees are: Bros. Frank S. Oneal, G. S. Covington, Jonas Hunter, J. T. Billups and Henry L. Bell. The church is now in a prosperous condition; has a membership of 650; a beautiful edifice and other property valued at \$5000, and a large, intelligent Sabbath school, which speaks very loud and well for the future of the church.

HISTORY OF MT. HELM BAPTIST CHURCH, JACKSON,
MISSISSIPPI.

Early in 1830 there was no regular house of worship in Jackson, for either white or colored Baptists. In the latter part of the decade Rev. Mr. Holloway, an itinerant Baptist preacher, would occasionally preach to the people at Jackson in any place they could secure for that purpose. After the death of the wife of Mr. Prior Lee, one of the influential slaveholders of Jackson at that time, Mr. Lee felt constrained to give more of his time and attention to religion than he had previously done. In his endeavor to do this he would frequent the prayer meetings and the funeral services of the colored people, who then preached the funerals of the deceased years after their death. Frequently Mr. Lee would be found talking to the most intelligent of his slaves about the "way of salvation." At his home Mr. Lee was converted and baptized by Rev. Mr. Holloway into the fellowship of the Baptist church of Jackson, after which he set his slaves to work making brick for the erection of a Baptist church in Jackson. He donated the brick to the white Baptist church, and after it was erected the basement was given, through his influence, to the colored people for their place of worship. Here they began to worship about 1835 and continued till 1867. We know of only six persons living who were with the church when it began worshipping in the basement of the white Baptist church. They are the following: Bros. John Shelton (or Lee), Isaac Berry, Andrew Dawson, Peter Philips; Sisters Lucinda McMillan and Nancy Austin. Bro. Geo. Holloman, a colored

Baptist preacher from Georgia, was the first colored preacher who exhorted the people after their organization in the basement. Bro. Holloman was soon succeeded by Bro. Marion Dunbar, in whom the white and colored people put implicit confidence. With him the colored people of Jackson and vicinity were permitted to meet in the basement of the white church for worship; and of course they complied with that portion of the law which required them to have in their congregation two or three responsible white persons. Messrs. S. P. Bailey, John C. Carpenter and C. Johnson were the white persons who generally met with them, making the meeting by their presence a legal one. Much of the early worship of this church was spent in prayer meetings. "The Early Sunrise Prayer Meeting" was one in which they spent their happiest moments, no white person being present to molest or to make them afraid. It is a queer coincidence that gave rise to these "Early Sunrise Prayer Meetings" so prevalent even in these times, but few know their origin. The patrols would be on duty all night to see that no Negroes walked or assembled themselves together without a written consent from their master. Early in the mornings the patrols would retire from duty and sleep during the day. On Sunday mornings the colored people would gather at the church and other places of worship and have these early prayer meetings in their own way while their mistresses and masters and the ever-dreaded patrols were asleep. These prayer meetings are very prevalent today, without a knowledge of their origin and meaning. Generally once a year this church was allowed to hold protracted meetings during the week at

nights. In such cases they were required to have "passes," that is, written excuses from their masters certifying to the patrols that they were at liberty to attend church at a designated place and time.

The ordinances of the church during slavery were administered by the pastor of the white church. Bro. Dunbar at this time was not ordained. The officers of the church while in the basement were the following: Bro. Dunbar, pastor; Bros. Reuben Langley, William Tinsley, Charles Rollins and Ben Foote, deacons. These served till 1867, when the Mt. Helm church was organized.

The above state of affairs went on till the late war broke out, and the churches in the South gave up their worship. The war having resulted as it did, the colored people were rejoicing one night with drum, fife and otherwise in and about their place of worship in a manner that did not meet the approval of the deacons of the white Baptist church, who protested against their further meeting in the accustomed place; hence the necessity of their own church forcibly presented itself to them. Then this congregation set themselves about providing a place of worship. In this emergency Mr. Helm gave to the congregation of colored Baptists of Jackson the lot on which the church now stands, and as a suitable expression of their gratefulness to him for his kindness they thought it fitting to name the church Mt. Helm for him, which name it proudly bears today. Besides giving the ground on which the church is built, Mr. Helm contributed very largely toward building it. Other white citizens of Jackson, like white citizens all over the State, contributed liberally toward the erection of this and other pioneer

Negro Baptist churches of Mississippi. The remainder of the money was raised for the building of this church by contributions from colored people and from festivals given for this purpose. Two or three hundred dollars were collected in a single night from some of these festivals. After building the church the following deacons were elected and ordained: Bros. Charles Rollins, Jack Bass, John Lee, Peyton Robinson, Ned Slaughter, James Peacham and Frank Shepherd; Bro. Henry Mayson, clerk.

From its organization till 1890 Rev. Marion Dunbar was pastor. By his earnest, consecrated efforts hundreds were added to the church during his pastorate. Peace, harmony and prosperity prevailed. Associated with him till his death were the following officers as deacons: Bros. Chas. Rollins, Ben Williams, Floyd Bush, Robert Brown, William Butler and Jack Brown. In 1889 his feeble health and weight of years rendered him unable to perform the duties of pastor, at which time Rev. E. B. Topp was elected pastor, while Rev. Dunbar received his usual salary, by Rev. Topp's consent, till his death in 1890. Rev. Topp served as pastor till 1893, when he with 210 members came out and organized what is now known as the Farish Street Baptist church. Rev. Charles L. Fisher succeeded Rev. Topp as pastor of the Mt. Helm church in 1893. His stay was brief yet effective. His chief work consisted in getting the church again in good working order and summoning back the dove of peace and happiness to its accustomed abode. In 1894 the writer succeeded Rev. Fisher as pastor. He found the church very heavily in debt, the members in a state of confusion and discouragement on account of Rev. Fisher's

resignation and other unpleasantness. A new parsonage had just been finished and furnished at a cost of eight or nine hundred dollars all told. The current expenses for months were yet to be settled. In fine the situation was a little uninviting to me as one inexperienced in such a state of affairs. Nevertheless we accepted the situation, and set ourselves to raising money to get the church out of debt, and in less time than eight months the debt was paid and the church was ready to begin its spiritual work, under the pastorate of Rev. C. P. Jones, who succeeded the writer in February, 1895. Rev. Jones came to this church with the determination of building it up spiritually. He began by attempting to separate the clean from the unclean. In his own language he soon saw his mistake in allowing one unclean member to attempt to discipline the others. It was like the blind leading the blind. After trying other experiments, he came to the conclusion that his only safe guard was to preach the word, preach! preach!! preach!! Indeed the result has shown itself, many of the members have entered into a new covenant, and are striving with God's help to be "perfect even as He is perfect." The motto of those living the higher Christian life is: "Christ all in all."

"NO MORE I BUT CHRIST."

There are still others who have renounced earthly physicians and have put not only the keeping of their souls, by faith, into Christ's care, but their bodies and those of their families. "Blessed are the pure in heart, for they shall see God." Matt. 5:8.

The following are the present officers: Rev. C. P. Jones, pastor; Bro. Charles Rollins, R. Brown,

Bro. William Butler, W. Money, ———— Stewart, treasurer; Prof. J. H. Green, ———— Dixon, Bro. A. B. Essex, Clerk.

HISTORY OF SECOND BAPTIST CHURCH, ABERDEEN, MISSISSIPPI.

At the emancipation, the colored Baptist Church was under the control of the white Baptist Church, worshipping in the basement of the white church.

The pastor of the white Baptist Church was Rev. Colston, regarded as a fine preacher and a good man.

In the latter part of 1865, a presbytery was called, composed of Pastor Rev. Colston, Rev. Chambliss, and Rev. Fields, which ordained Rev. Harvey Sykes as pastor of the colored people, who were then to form an independent body. The following named brethren were ordained as Deacons: Solmon Veasey, Charles H. Wamsly, Ned Dunlap.

In 1866, the church contracted for a piece of land, near where the building now stands, built a house of worship which they named Pine Grove. Here they worshiped a few years. Not being satisfied as to the deed, they gave up this piece of land and bought the present site.

I must mention, in this connection, the kindness of Miss S. H. Champney, one of the loyal workers of our Master's Kingdom, who dared, with others, to come South and teach the colored children. Seeing the struggles of the church to purchase land and build, through her and Mr. Bakenstos' influence, a benevolent society in the North contributed several hundred dollars, which very materially aided this weak and struggling church.

The church built a very commodious two-story

building, which was as good, if not better, than any other church edifice belonging to the colored Baptist of East Mississippi.

The church was dedicated in 1869. Rev. Chambliss, pastor of the white Baptist church, preached the dedicatorial sermon. The building was estimated to have cost more than \$1500.

The membership of the church was very large, the majority of them lived in the country, ten or twelve miles around.

During Rev. Harvey Sykes' pastorate, the following churches were organized out of the Second Baptist church: Bethel and Pleasant Valley Baptist churches; also during his pastorate the following named brethren were ordained to the work of the Gospel Ministry: Revs. Jerome Chandler, Joshua Dewitt, Alexander Henderson, Eli Lomax.

Rev. Sykes died June, 1876, after having served the church as pastor eleven years. He was treasurer of the Mt. Olive Baptist Association for several years.

Rev. Sykes was a venerable looking man, was a Christian preacher in every sense of the word, and was greatly respected by his church and the community at large.

Rev. J. Chandler was called to the pastoral charge of the church July, 1876, and served it to close of same year. Rev. Chandler was an able preacher.

In January, 1877, Rev. L. D. McAllister was installed as pastor; this he has had the privilege to be until this writing.

During his pastorate the following named churches have been organized: Baptist Grove Baptist church, New Grove Baptist church, Ebenezer

Baptist church, Daniel Baptist church, and Lakeville Baptist church. More than five hundred members were dismissed to organize these churches. The present membership is over 300.

The following brethren have been ordained to the work of the Gospel ministry since he has been pastor: Revs. H. R. McMillian, for the Mt. Olivet Baptist church; H. M. Thompson, M. U. Baptist church, Okolona, Miss; Moses Eilionth, Bethlehem Baptist church; Henderson McMillian, Mt. Olivet Baptist church; B. V. Cade, Ross Hill Baptist church; Cato McMillian, Mt. Olivet Baptist church; J. D. Penn, Sunday School Convention work.

The following brethren have served as Deacons, some are serving now: C. H. Warm Sly, R. Harris, Crockett Rhodes, Samuel Henderson, Calhoun Terrell, James H. Sykes, Henry Griffin, E. D. Clay, Paul Maxey, William Green, Benjamin Davenport.

The following brethren have served as church clerks: Deacon Warm Sly, William Maxey, Henry M. Thompson, Simon F. Rhodes, James Prewitt.

In 1879, this congregation grew so large that it had to add 16 feet to the rear end of the building. On January 9, 1893, the church was lost by fire, but they were enabled to build and dedicate a better building by the fourth Sunday in June of the same year, costing over \$2000.

Rev. H. W. Bowen preached the dedicatorial sermon. Revs. J. W. Ezell and W. E. Parker assisted in the exercises. The Sunday School raised and paid to the church on the building over one hundred dollars.

The following have served as Superintendents of the Sunday School: P. Kennedy, Wm. F. Keen, H

M. Thompson, William Maxey and S. Vines, who is Superintendent at present.

ORIGIN OF THE FIRST NEGRO BAPTIST CHURCH IN
COAHOMA COUNTY.*

During the late war Bro. W. D. Boyd, pastor of the Baptist church at Shufordville, died, leaving the church without pastor till the year 1865. The church at Shufordville was called the Sunflower church, the first organized in Coahoma county. In this church was found the master and the slave communing together.

Early in the spring of the year 1865 Bro. E. H. Fuller went to Helena, Ark., and consulted with Elder W. H. Barksdale in regard to supplying the church. He assured him that he would accept the call of the church if arrangements could be made satisfactorily. He (Fuller) returned home and informed the brethren what he had done and they all with one mind said "Amen." The day was set for the coming of Elder Barksdale, and faithful to his promise he came, filled with the Spirit. It was a great day, and many gathered to hear the preacher. When the hour came for the preacher to begin the services the house was full of eager listeners, many of the former slaves occupied their seats in the rear of the house taking in the *Truths* as they were dispensed from the pulpit by this great and good man of God.

After the service the church called Elder Barksdale as pastor for one half of his time at a salary of \$600. Very soon the question came up "what must be done with the Negro members?" Bro. Fuller then made the proposition to grant letters to all that wished and organize them into a church to them-

selves which was accepted by both the "blacks" and "whites."

On the 22nd of June, 1865, they organized and Bro. Fuller served them as clerk and guardian about two years.

But here comes up another difficulty, they had no house, not able to buy and build, what will we do with or for them? Bro. Fuller said to the white brethren, if you will grant them the use of the house, and the pastor will preach to them at 3 o'clock in the afternoon and be their pastor, and grant them the use of the house on every other Lord's day to themselves, I will take the Negroes and pay \$200 of the salary, if they failed to pay it I will pay it. Now you know when you talk money to the white man you get close to his heart. Well, the Negroes have learned many things from the white man. Here might the wise man say: "Money answers many things."

This proposition was accepted by both churches and the money was paid. Bro. Fuller paid \$75 and they paid \$125.

The church was organized with 13 members, only one of which survives. She now has 277 members, and has been a mother, not of "harlots" and "abomination," as we trust; but of eleven true Baptist churches, which are organized into an association.

She has had six pastors, three of whom are dead. Their house and pastor's home is worth \$1000. How like the stone cut out of the mountain without hands. Dan. 2:45.

E. B. FULLER.

*The facts pertaining to this church were furnished by Bro. Fuller (white), one who has always manifested a brotherly interest in the Negro. We met Bro. Fuller in Coahoma Co., with a colored Baptist Association, who readily responded to my request by furnishing these facts. The Negro has and has had many friends among the Southern white men as Bro. Fuller. Don't let us forget them.

CHAPTER III.

OUR FIRST ASSOCIATIONS AND CONVENTIONS.

The minutes of 1868 show, and we are reliably informed by those who have played the most conspicuous parts in the early rise and history of the Negro Baptists of Mississippi, that it was the custom and practice of those who made the primary move toward organizing associations, conventions and other religious bodies among the colored Baptists immediately after slavery, to go from place to place wherever desirable, and organize mushroom associations. Such a practice gave birth to the "FIRST BAPTIST ANTIOCH ASSOCIATION," held in the ROSE HILL Church at Natchez, Miss., Dec. 16, 1868; the FIRST SAINTS' MACEDONIA ASSOCIATION, held in the ARTONNISH WALLER BAPTIST Church, on Mississippi Island; Dec. 28, 1868; and the FIRST SAINTS' BAPTIST MISSIONARY ASSOCIATION, held with the KING SOLOMON BAPTIST Church, Vicksburg, Miss., March 4, 1869.

The following is some of the business transacted in these associations:

FIRST BAPTIST ANTIOCH ASSOCIATION.

The delegates assembled at 10 o'clock in the Rose Hill Church, at Natchez. After singing and prayer by Elder J. Brisco, Elder G. Middleton, pastor of the Mt. Pleasant Baptist Church, Vicksburg,

Miss., made the motion "that the association organize by electing Rev Randle Pollard moderator, Rev. J. M. P. Williams and Bro. H. A. Smith secretaries," and later Bro. B. Thornton was elected treasurer. On motion of Elder J. M. P. Williams the association proceeded to inaugurate plans for the better serving the churches of Christ composing it. Elder H. P. Jacobs then made a motion that there be a missionary board appointed by the association, consisting of nine members, to be located at Natches, Miss., five of which shall constitute a quorum to transact business, and they shall hold office for one year, and shall have power to send out missionaries and fix their salaries. We have reason to believe that a part of the actions and power of the Executive Board of our first association have been transmitted unimpaired to some of our best associational and conventional boards of today. These old pioneers laid the foundation so deep and wide, till the best brain among us, living in the late evening of the nineteenth century have been able to improve but little upon it. Nothing essential has been added or superfluous taken away. We have simply polished the foundational stones which they, under God, laid. The following resolutions were then offered by Elder H. P. Jacobs, which were unanimously adopted without alteration or change:

"Resolved, That this association shall be known as the First Antioch Baptist Association."

Continuing he said:

Whereas, The ministerial office is the most sacred of all offices, as well as the most responsible in its nature, and *whereas* God's Word declares that the priest's lips should keep knowledge, those who minister in holy things should make full proof of their

ministry, that their profiting may appear to all; and whereas it is indispensable, in order to become acceptable and able ministers of the Gospel, and be able to rightly divide the word of truth from error, all ministers are required to learn to read and write, and study the Scriptures; therefore be it further

Resolved, That we recommend to the pastors and Elders of this Association to pay more attention to their young preachers, by way of encouraging and instructing them in the teaching of divinity, and assisting them to understand both the literal and spiritual meaning of the Holy Scriptures; and in order that the young ministers feel these obligations, and apply themselves diligently to their work, it is further

Resolved, That they shall attend all the religious and business meetings of their churches, both public and private, unless providentially hindered.

Resolved, That this association appoint a committee to draw up articles of faith and practice for the churches composing it.

Resolved further, That all members of churches are requested to contribute as freely as possible for the support of the Gospel, either in money or anything they can spare for that purpose. Be it further

Resolved, That all churches sending out ministers shall furnish them with a printed license from the Executive Board at Natchez. And be it further

Resolved, That we, as ministers, will not allow any minister to enter our pulpits that will preach against taking up collections for the support of the Gospel.

Resolved, Further that this association request all the churches connected with it to maintain Sunday schools as far as possible during the whole year,

and report in their letters at the next annual association the number of volumes in their libraries, and also the number of scholars converted during the year.

Resolved further, That as we are a down-trodden and oppressed race, but through the providence of God we have obtained our freedom, and as such we will pray the Lord to sustain us and this nation in the right, and make it an asylum for the poor and oppressed of every land; and further, that we, as an association, will ever pray for the success of that great party known as the Republican Party, that gave us our freedom, and we will discountenance any and all parties that are opposed to us having equal rights before the law; and furthermore, we recommend to all the churches that compose this association, and sister and neighboring churches, to adopt these resolutions; and furthermore, we will discountenance any and all persons that will go with any party that is opposed to our rights either by preaching or speaking; and we as an association appeal to all the people to withhold their aid from all such; and furthermore, we as an association heartily endorse the action of the Consolidated Baptist Convention, held at Savannah, Ga., in adopting the *American Baptist* as our organ, and we, as ministers, will do all we can to get subscribers for it.

H. P. JACOBS.

The association then adjourned to meet at Vicksburg, March 3rd, 1869, Elder Jacobs to preach the introductory sermon. The total number of delegates was 140; the total amount of money collected was \$90.00.

THE FIRST MACEDONIA ASSOCIATION.

This association was called to order by the Moderator, Elder Randle Pollard, at the Artanish Waller Baptist church, Mississippi Island, at 10 o'clock, December 28, 1868.

The same officers who were elected at Natchez, in the Antioch association performed the function of their respective offices in this, except that Elder H. P. Jacobs was chosen as Recording Secretary instead of Bro. N. A. Smith. The object of this association was to endorse the actions of the Antioch association held at Natchez, Miss., December 16, and to call a council for the ordination of Bro. Edward Cains. Its object having been enunciated from the chair, then on motion of Elder Robert Holden "that this association endorse the actions of the Antioch association held at Natchez"—Elder J. M. P. Williams then moved that the following compose a council to examine Bro. Cains for ordination: Elders R. Pollard, H. P. Jacobs, J. M. P. Williams, Robert Holden, A. Brown, Mark Clines. After a four-hour examination the council found Bro. Cains worthy of ordination and reported the same to the association. The full ordination programme having been completed the association then adopted the following rule: "On Duty of Ministers One toward Another. When a minister is travelling, and goes into a strange place, he should inquire for a minister of the same faith and order of himself; and, if he finds any such minister, said minister should provide for him a place to stop."

And the following rule for getting rid of impostors: "All ministers travelling and wanting to enter our pulpits for the purpose of taking up col-

lections, must have a printed license, issued by the Executive Board of this association, located at Natchez, Miss., or the Executive Board of the Consolidated Baptist Convention, that was held at Savannah, Ga."

This association was composed of 21 delegates and collected \$42.10. It adjourned without designating its next time and place of meeting.

THE FIRST SAINTS BAPTIST MISSIONARY ASSOCIATION.

This association met with what is now known as the King Solomon Baptist church at Vicksburg, Miss., March 4, 1869. Elder Randle Pollard, Moderator, called the association to order. This association was composed of the following churches, elders and licensed ministers:

Elder Mar church, Washington county, Miss.: Elder John Crewsaw, Elder Thomas Simpson, Elder Bailey Sanders, Elder James Sanders. Money, \$3.

Mount Pilgrim church, Warren county, Miss.: Bro. Andrew Johnson, Bro. R. Locksey. Money, \$3.

Providence church, Warren county, Miss.: Elder Armstead Jones. Number of members 194. Money, \$3.

Pleasant Hill church, Warren county, Miss.: Bro. John Taylor. Money, \$3.

Second Union church, Claiborne county, Miss.: Bro. John D. Straw. Number of members 60. Money, \$3.

Kindling Altar church, Bolivar county, Miss.: Elder G. W. Gayles. Number of members 260. Money, \$2.

First church, Davis Bend, Miss.: Elder Levin

Woods, Bro. James Thompson, Bro. Jacob Rice, Bro. Alfred Johnson, Bro. Simon Calvin. Number of members 160. Money, \$3.

Mount Horeb church: Elder M. B. Black. Number of members 350. Money, \$3.

Second church, Davis Bend, Miss.: Elder Frank Hutton, Bro. Ben Ousley, Bro. Isaac Green, Bro. Warren Watt, Bro. William Robinson, Bro. Philip Gaytor. Money, \$3.

Mount Pleasant church, Vicksburg, Miss.: Elder G. Middleton, Bro. William Tucker. Number of members 500. Money, \$3.

Mount Pisgah church, Chicot county Ark.: Delegates unknown. Number of members 260. Money, \$3.

Third church, Davis Bend, Miss.: Elder Leven Woods, Bro. Alfred Weatherspoon. Money, \$3.

Point Pleasant church, Tensas Parish, La.: Represented by letter. Number of members 125. Money, \$3.

Pleasant Grove church: Elder G. Middleton. Money—

Pleasant Green church: Elder James Shaw, Bro. Joshua Williams. Number of members 250. Money, \$2.

Olive Grove church, Warren county, Miss.: Elder Lee. Money—

Dunkingville church, Issaquena county, Miss.: Elder Prince Hurgason. Money, \$3.

Saint John's church, Washington county, Miss.: Elder Paul Galloway. Money, \$3.

Homachita church, Issaquena county, Miss.: Elder Daniel Thompson. Money \$3.

Mount Pisgah church, Madison Parish, La.:

Elder William Allen. Number of members 50.
Money—

After devotional exercises the association then was addressed with some appropriate remarks by Elders R. Pollard, H. P. Jacobs, G. Middleton and others, setting forth their views in regards to sending out missionaries and providing ways and means to raise money to pay for the same. After which the "Business Committee" submitted the following report which was unanimously adopted:—"We recommend that the association urge upon the pastors of their respective churches to take up their quarterly collections for missionary purposes and forward the same immediately to the treasurer of the Executive Board at Natchez, Miss., which he shall be required to report at the next annual meeting of the association.

"We further recommend that in view of our profession as ministers of the gospel of our Lord Jesus, Christ, and the legitimate claims of the people that is depending upon us, as elders of the Baptist denomination, for correct gospel knowledge and true understanding, we are determined to spend our time and devote our Christian attention that we can spare from our daily labors to reading the Scriptures and such religious works as will be a benefit to the rising masses.

"We will encourage all of our ordained and licensed ministers to do the same, thereby elevating the standard of ministerial education, piety and usefulness among us.

"The great destitution that now exists among the people of our land calls loudly upon the members of this association to use every laudable exertion to

supply the needy with the appropriate means of grace.

“We heartily appeal to the pastors and the public at large to assist us in our laudable undertaking, by taking up a public collection at each consecutive meeting until the adjournment of this association.”

The business committee further reported that our First Baptist convention be held at Port Gibson, Miss., July 12th, 1869. Report received and adopted, after which Elder William Gray offered the following resolutions, which were adopted :

Be it Resolved, That we, as ordained ministers of this association, do pledge ourselves never to ordain a minister who cannot read the Scriptures. Be it further

Resolved, That we hereby renew the pledge of our adherence to the principles and organization of this association, recognizing it as the main principle for the better advancement of the cause of Christ, and unwavering fidelity to the colored race. Let come what may, in weal or woe, in victory or defeat, we will stand by the principles set forth by this association, and never lower the standard of *truth*. That each and every member of this association hereby pledge all our influence to ratify the principles set forth by it, and support its officers in the discharge of their duties. Be it further

Resolved, There have been a great many attempts made by ministers of the gospel lately to subvert or assist in the overthrow of our government. That we will ever strive to the extent of our ability, for the maintenance of liberty and the elevation of our race, and advising them to become educated. And that we cannot withhold the expression

of our implicit confidence in Elder H. P. Jacobs and Elder R. Pollard, who have been true to us as competent officers. ELDER WILLIAM GRAY.

Then Elder H. P. Jacobs obtaining the floor offered the following resolution, which was also adopted:

Resolved, That any church may become a member of this association by paying an initiation fee of \$3, and \$3 annually, if all such churches are found sound in the faith and practice of the regular Baptist denomination. And all such money shall go into the hands of the Executive Board of this association, to pay the expenses of the association, such as printing the minutes, and paying the salaries of missionaries that are sent out by the board to preach for such churches that are not able to support a minister at a salary of \$300 per year with board. Such churches are requested to receive all such missionaries and take care of them while they are paying them a visit, provided they do not stay longer than two weeks at a time. All such churches are required to pay the way of such missionaries from one church to another, and take receipt for all money given him and report the same to the Executive Board of the association, so that we will be able to know what our missionaries have received toward paying their salaries when they report to us. This shall be our standing rule until it is repealed by the association at its annual session.

All persons corresponding with our recording secretary on business, and expecting an answer from him, must in all cases send 10 cents in the letter to pay the postage. If that is not done your letters will not be answered. All money must be sent to

the recording secretary of the Executive Board of the Association, at Natchez, Miss.

ELDER H. P. JACOBS.

The association then adjourned to convene with the Rose Hill Baptist church, at Natchez, Miss., the first Wednesday in March, 1870. The "parting hymn" was read and sung, the house being filled with women, who were invited to join in giving the "parting hand." The total amount of money collected at this session was \$66.20.

Elder H. P. Jacobs was the prime mover in organizing and operating the three associations whose career we have just considered. He came from the State of Michigan, where he had obtained a practical knowledge of the rules and regulations governing bodies of this kind. His co-workers, just coming out of slavery, had not the privilege of knowing as he did who, by his own schemes, outwitted his master, and the combined forces of the Southern Confederacy, and made good his escape to the North and Canada, and there breathed the free, pure atmosphere of liberty. He could have been the moderator of the three associations mentioned above, but, according to his word, he preferred remaining on the floor till he, by precept and example, had trained those whom he was destined to rule to work and obey. He was conscious of the fact that "he who would rule well must first learn to obey." Long before the existence of the convention, the pages of which history we are about to unfold, Elder Jacobs was praying, studying and contriving for its success, yea, for that success that now attends its pathway.

We now come to the consideration of the

ORIGIN AND HISTORY OF THE GENERAL BAPTIST
MISSIONARY CONVENTION OF THE STATE
OF MISSISSIPPI.

But before going into the history of this convention I have this to say:

To the Baptist Brotherhood of Mississippi and to any one into whose possession this little volume may providentially or otherwise come:

I am moved to say, both by the great esteem and respect I have for this convention, which I consider one of the greatest and grandest organizations that God has ever seen fit to let exist; and from a deep feeling of my incompetence to do justice to this body in attempting to record its doings for the inspection of the world, that to begin to compile the unparalleled history of this organization from the above given considerations, gives me a mingled feeling of anxiety and fear, lest I should be an unprofitable servant even after resorting to much prayer, care and diligence. In recording the history of this convention, as well as other bodies represented in this work, it is the earnest endeavor of the author to emphasize the *words* and *works* of persons whom *you*, my brethren, have seen fit to put in positions, during the rise and progress of this and other organizations, that make what they have *said* and *done* of special interest and importance here and now. We endeavor to lay stress upon the actions of those persons whose positions represented the consensus of sentiment and opinion of the Baptists of Mississippi, at least, at the specified or intimated time in question. God forbid that we should make too spacious this work by the use of smooth and flattering words, deceitful and

pleasing expressions, hyper-figurative sentences to tickle the ear of individuals, and to satisfy the fancy of the denomination whose name this history bears, to make it or the author popular for selfish ends. It is our endeavor to reproduce and give in simple words the history, as we find it already recorded in our minutes, and in the minds and lives of the old pioneer Baptist brethren and sisters whom God moved and sustained to make it. We trust that in our recording the history of the convention that is spread out before us, that we younger men and women may not stop to criticise, but gather fresh courage and inspiration, from what these old veterans of the cross have accomplished, and the circumstances under which they accomplished it, to do greater and nobler deeds and obtain better results than these who were cursed with ignorance and the horrors of slavery.

FIRST ANNUAL SESSION OF THE BAPTIST MISSIONARY CONVENTION.

The Baptist Missionary Convention, which was after July 22, 1890, demominated and known as The General Baptist Missionary Convention of the State of Mississippi, had its origin at Port Gibson, Miss., July 12, 1869. The "Business Committee" of the First Saints' Baptist Missionary Association in session at Vicksburg, Miss., March 4, 1869, reported to that body "that our first Baptist convention be held at Port Gibson, Miss., July 12, 1869." This report as you have seen was unanimously adopted. In keeping with the actions of the association, on the 12th of July, 1869 the following delegates came together at the time and place designated to organize the Baptist Missionary Convention of Mississippi.

NAMES ON DELEGATES.

Revs. H. P. Jacobs, R. Pollard, J. M. Williams, J. Smith, H. Williams, A. Swan, A. Louvings, P. Stewart, G. Middleton, Wm. Gray, M. B. Black, G. Hall, G. Washington, C. Perry, J. Williams, C. Catlett, J. Distran, S. McGee, S. Shaffer, E. White, A. Johnson, G. W. Gales, Lewis Smith, Clinton Morgan, S. McNixon, P. Grinston, A. Safington, John Roskey, John Johnson, J. Smothers, L. Woods, J. Walker, J. Mathews, B. Thornton, A. H. Davis, R. H. Clery, J. Williams, E. Hurrell, A. Chash, L. Paine, M. A. Rice, A. Thomas, D. Similly, M. Fisher, J. Peyton, P. McBranch, P. Brown, Ridley, W. Buley, S. Taylor, D. Russel, W. Pharaoh, W. Chase, A. Miles, D. Phantry, H. Green, H. Colwell, A. H. Dixon, J. Hicks, J. Cranson, J. Shaw, J. Ganes, G. W. Washington, R. Lunkins, T. Hutton, M. Taylor, A. J. Bryant, H. Marshall, S. Wright, A. Archy, E. Boss, W. Reed, J. Stidmore, J. Evans, E. Neal, A. Bartlon, G. Gossitt, C. Chambers, T. Meeking, R. Jackson, P. Hurguson, J. Washington, David Thomas, A. Fairfax, W. Harriton, B. Boswell, S. Hoverson, W. Sommers, P. Jackson, B. Lewis, P. Turner, P. Gaiter, A. Fields, T. Booker, P. Campbell, E. Dutson, P. Thompson, P. Gray, P. Quinn, C. Hillary, E. McFairland, M. Sharp, W. White, R. H. Steptoe, G. W. Merritt, G. W. Walker, J. Banks.

NAMES OF VISITING BRETHREN.

Elders E. Cartwright, of St. Louis; E. S. Woodson, of St. Louis; S. P. Anderson, of St. Louis; James Nelson, Cor. Sec. B. Min. Ed. Miss. B. S. C.; R. L. Perry, Cor. Sec. Consolidated American Baptist Convention; Revs. B. Jones, from Providence,

J. F. Winston, of N. O.; M. Baker, of La.; Nat Winfield, of La.; Loved Pickens, of La.; John Baylor, of La.; Bro. Henry Mason, of Jackson, correspondent of the American Baptist.

Besides the Antioch, Macedonia and the First Saints' association, which were represented by their Executive Board the following churches were here presented by their respective delegates:

CHURCHES AND NUMBER OF MEMBERS.

Rose Hill, number of members, 400; Wall Street, 250; Broad Run, 106; Mount Zion, 106; St. Paul, 140; Mt. Horeb, 810; Egypt,—Universal, 93; First Baptist, 35; Second Creek, 78; Gospel Temple, 31; Kindling Altar, 287; Winter Quarters, 81; Deer Creek, 20; Pilgrim, 36; Moss Hill, 131; Vermillion Green, 65; Pleasant Grove, 86; Lake Shackelfoot, 108; Fatherland, 277; Mount Ararat, 78; First Baptist, 36; Mount Olive, 25; Clear Mount, 46; Wilderness, 25; Pleasant Point, 45; Millert Baptist, 123; Union Chapel, 92; St. James, 20; St. Paul, 50; Salem Baptist Davis' Bend, 152; Hall Hill and Pleasant Grove, 127; New Salem, 36; New Zion, 70; New Bethel, 98; Shiloh African, 37; St. John, 380; Clear Creek, 215; Good Hope, 98; Ambros Baptist, 82; New Chapel, 59; First Baptist, Woodville, 230; Pleasant Hill, 42; Mount Pleasant, 21; Cold Spring, 42; Mount Zion, number of members not given; Oak Ridge, number of members not given; Clinton, number of members not given.

The convention was called to order by Elder R. Pollard, and after devotional exercises Elder H. P. Jacobs made a motion that the convention organize temporarily by electing Elder Pollard as temporary

president, Elders M. B. Black and A. J. Brown as temporary secretaries. The President then appointed Elders Wm. Gray, M. B. Black and Geo. W. Gayles committee on nomination of officers for a permanent organization, who made the following report: For President, Elder H. P. Jacobs; Vice-President, Elder R. Pollard; Secretary, Bro. A. J. Brown; Assistant Secretary, Elder J. Stephenson; Treasurer, Elder J. S. Smothers. A motion by Elder Thomas Mickens prevailed that the Executive Board of this convention should consist of the following brethren: Elders H. P. Jacobs, R. Pollard, J. S. Smothers, J. Smith, J. M. P. Williams, H. Williams, A. Swan and J. Briscoe. Some of these brethren were continued on this Board from year to year till they were called by the Master from labor to reward. Elder R. Pollard was one who we all feel had his heart in the work and welfare of this Board. We believe he with others of his fellows were summoned from the duties and cares of the Executive Board of the Baptist State Convention of Mississippi to enter upon new duties for which these better fit him, in that great convention above as a co-worker with the "four and twenty elders" which John saw in his apocalyptic vision on the Isle of Patmos.

The following resolution was offered by J. S. Smothers:

Resolved, That the Executive Board have power to transact any business that may be for the good of this convention, during its recess; fill any vacancy that may occur in its number. A majority of the board may expel any of its members for disorderly conduct.

Resolved further, That any minister that is sent to this or any future convention as a delegate from a

church, and does not represent the church, and withdraws from the convention, unless he can show that the convention has not dealt with him aright, all such shall be discountenanced by us as ministers. And the president of the Executive Board is required to write to all such churches informing them of the conduct of their delegates.

Rev. H. P. Jacobs, President of the convention obtaining the floor :

Resolved, That this convention be known by the name of the Baptist Missionary convention, and that the articles of faith and practice of the regular Baptist denomination be printed each time with the minutes, together with the church covenant.

After which the following resolution was offered by Elder John Smith :

Resolved, That each minister belonging to this convention, who has a church in charge as pastor, shall make a full report in his letter to the convention of all his work during the present year, giving the number of members, the amount paid him annually for his services.

Then Elder G. Middleton obtaining the floor offered the following resolutions :

Resolved, That associations may become members of this convention by paying the usual fee, \$3.

Whereupon the following associations were admitted: The Macedonia association, at Mississippi Island, First Saints' association, at Vicksburg, Antioch, at Natchez.

The Executive Board paid the fee for their admission, \$9; after which, the Executive Board, who were their representatives, received the right hand of

fellowship from the whole delegation of the convention, while the choir sang:

“Zion stands with hills surrounded,
Zion kept by power divine,
All her foes shall be confounded,
Though the world in arms combine.
Happy Zion!
What a favored lot is thine.”

During this scene a thrill of joy seemed to pervade each heart, that promised well for the future success of the cause. Many poor old elders who had been slaves, rejoiced that they had been spared to see these happy days, and females not a few played well their happy part in the scene of triumph.

Resolved further, That when this convention adjourns it meet at Vicksburg, at the Mount Pleasant Baptist church, July 12th, 1870, at 10 a. m. Elder John Smith to preach the Introductory Sermon, Eld. J. S. Smothers be his alternate. Elder Wm. Gray to write the Circular Letter.

The total amount of money reported by the committee on finance was \$260.44. Amount collected by the board during this session, \$48.20. Total collected during this session, \$308.64.

On the 3d of September, 1869, some of the leading brethren of the newly organized convention were called to meet with the Shiloh Baptist church at Columbus, Miss., for the praiseworthy purpose of remedying a cause that was destined to bring about a division of the Baptists of the State of Mississippi. The convention felt the need of having the advice and influence of Elder J. F. Boulden, formerly from Missouri, to aid it in the cause that it had espoused.

Elder Boulden affiliating with Elder Marion Dunbar of Jackson, were organizing the central and north-eastern parts of the State into associations which were afterwards tributaries to the General Baptist Association of Mississippi instead of the State convention. The conventional brethren desiring the whole State to unite into one great Baptist family, had invited Elder Boulden to meet them at Port Gibson and take part in the organization of the convention. He did not come. They then called a meeting at Columbus, the home of Elder Boulden, and sent a committee inviting him to meet with them. He finally came, and gave them to know that, why he did not desire to meet them, was because they were fellowshiping some churches and brethren that he deemed disorderly. He protested against the meeting at Columbus in such a manner that Elder Jacobs was forced to offer the following resolution:

Resolved, That this association appoint a committee of three to wait upon Elder J. F. Boulden, a Baptist minister of the same faith and order of us, and invite him to come before this honorable body and explain what authority he had for protesting against its proceedings. And unless he does so, we, as ministers, will hold him and his actions in this case, as an insult.

The committee appointed to wait upon Elder J. F. Boulden reported that they had seen him, and that he said he would not appear before the association to make any explanation. Report received and the committee discharged. Elder A. H. Dixon, Chairman.

From this time till 1890, instead of mending the breach in the Baptist family, it grew larger and larger till the "Great Head of the Church" saw that His children could not live together in peace. This meeting at Columbus resulted in the organization of the Gethsemane association with Elder J. M. P. Williams, Moderator; Elder H. P. Jacobs, Secretary; Elder A. H. Dixon, Treasurer. The following resolution was offered looking forward to what is now Natchez college:

Resolved, That inasmuch as the Executive Board has passed a resolution that they would buy a piece of land for the purpose of building a theological school, and as we, as a Board, are scarce of missionaries, therefore be it

Resolved, That this association appoint Elder A. H. Dixon and M. A. Rice to travel as missionaries for the Baptist convention.

The total amount of money collected at this meeting was \$100.00, after which the association adjourned to meet with the First John Baptist church at Starkville, Miss., May 11, 1870, Elder M. A. Rice preach the Introductory sermon, Elder A. H. Dixon write the "Circular Letter."

THE SECOND ANNUAL SESSION OF THE BAPTIST MISSIONARY CONVENTION.

This session of the convention was held at Vicksburg, Miss., with the King Solomon Baptist church, then in charge of Elder G. Middleton as pastor. The convention was called to order by the president, Elder H. P. Jacobs, who, after devotional and other

preliminary exercises, delivered the following annual address :*

MY BELOVED BRETHREN AND FRIENDS :—After the elapse of another year has passed away and forever gone, I feel to thank Almighty God that he has spared the lives of so many of us to meet together again in the capacity of a Baptist Missionary convention, and I hope we will have the guidance of his Spirit in all of our deliberations.

My brethren, I deliver you this my Annual Message, for your future consideration. The subject of this message treats upon the Holy Scriptures and our duty toward each other.

* * * * *

As for other denominations, I will only mention our Methodist brethren in this connection. They are fast on the increase, but you may see at the same time, that more than two-thirds of their adult members have to be baptized by immersion. So you can see that the doctrine we preach is like the net that was cast into the sea—it is catching some of every kind. All we have got to do is to live in peace among ourselves, and walk together in love, for the Scriptures tell us that no two can walk together unless they agree. As for the mode of baptism, we have no scruple upon that subject. Let us preach the word as it is written in the Bible, and as the mariner looks to the polar star for his guide, to guide him safe through the rough seas, into his distant harbor, so we, as a denomination, will ever be as the great Star of the East to lead the wise men by. The rocks of ages may wear, and the rivers and seas may change their course, but God's word is as unchangeable as Himself ; for He saith, Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. So you see, my brethren, how necessary it is for us to stand together, so when time shall have ended with us upon the earth, we will be reckoned in history as the men of the period.

* * * * *

*These addresses are the verbatim reproductions of the original as taken from the minutes in which they are printed.

TEMPERANCE.

My brethren, I hope we will consider this matter well, for all this was the cause of intemperance, and I hope the convention will pass some general law in regard to this great and growing evil, that is so fast getting hold upon our race. It is not uncommon for me to see ministers of the gospel go into saloons and take drinks of whisky. That is all wrong, and if persisted in will lower the dignity and standing of any minister. And it is not uncommon for me to see, where ministers are engaged in merchandise, to find them keeping whisky to sell. That is all wrong. We, as ministers, if we cannot make a living without selling whisky, we ought not to preach.

I now come to the subject of education, and what I believe to be the destination of the colored race. To elevate that race, and to save it from idolatry and corruption, we must educate. Corruption follows hand in hand in the path of ignorance, and to prove this, had the Southern people been educated up to that high and moral standard that should characterize the civilized world, all this war and devastation, and carnage, would not have happened in our midst. But instead of that, they were educated to believe that they were the peculiar and favored work of God's hand, and that the poor African race was born to be their slaves. That made them believe that a negro had no rights that a white man was bound to respect. But we praise God, from whom all blessings flow, we find in the face of all that heathenish teaching, that slavery is dead; and as such we all ought to be engaged together in building up the old waste places.

My brethren, when intelligence was brought to light in Rome, the Roman world fell, because a new light had risen upon mankind, and all these aspirations were to inspire man that the past must be blotted out, and the idolatrous worship of the living Cæsar could not exist by the side of the worship of the crucified Christ. But to oligarchies, freedom, under whatever shape it may come, they are always opposed to it. But in the language of one of old, let the heathen rage, and the people imagine a vain thing, and we, as a race, will go on and educate.

I will now call your attention to the action of your executive board since our last annual meeting. On the 5th day of August, 1869, the board passed an act that they would buy a piece of land, somewhere in the State, and build a theological school upon it, for the use and benefit of the education of ministers, all of which I call your attention to, and ask that you take some action thereupon, as this resolution has been published and sent to the four winds, and the civilized world is looking upon us awaiting our action. As the subject of education of ministers is one of the most vital importance, and should be thoroughly considered by us before the adjournment of this convention, you, my ministering brethren, must not forget the fact that very near all the future destiny of man lies within the grasp of your hand. Let the clergy go in any one given direction, and the greater mass of the people will follow. So you see how necessary it is for us to have intelligent ministers at the head of our churches; for we are told in the scripture that if the blind lead the blind they will both fall into the ditch together.

Now, I will lay before you another resolution that was passed by the Executive Board, Feb. 7, 1869, inviting the Louisiana Southern Baptist association to unite with the Mississippi Baptist convention. The brethren accepted the proposition, and agreed to send delegates to meet with us, and I see they are here. The committee that was sent by the board to convey this resolution, was Rev. H. P. Jacobs, Rev. John Smith, Rev. R. Pollard, and Rev. J. M. P. Williams. When our mission was accepted by the brethren, I had occasion to rejoice more than I ever had before, just to see the great States of Mississippi and Louisiana join hands and come together as Baptists, to consider the subject of education together, and this day finds us sitting under our own vine and fig tree. May we not say, in the language of the poet :

“ How beauteous are their feet,
Who stand on Zion's Hill,
Who bring salvation on their tongues,
And words of of peace reveal.
We bid them welcome in the name
Of Jesus, our exalted head,”

* * * * *

I further recommend a thorough organization of all the churches in this State into associations. There ought to be at least one held in each county or parish in the State, and at least twice a year. I further recommend that this convention elect at least fifteen competent men of their number, that shall constitute the executive board. And they shall have power to elect its own officers, one of whom may be the treasurer, provided he can give the security that the convention may desire. And the board ought to meet at least twice a year, and have power to pass any necessary laws for the good and spread of the gospel. They may send out missionaries, and lay out ways and means for them to get their pay. They shall have the sole control of all the moneys and papers that belong to the convention and is used as a record; and also they should act as a board of trustees of all the property that belongs to the convention; and they shall make out and have published in the minutes, a full and complete report of all moneys that may come into their hands, and the disbursements of the same, at each annual meeting of the convention.

I may be permitted in this connection to call your attention to an act passed by the board to enable the churches to get rid of impostors. They require of all ministers that are traveling and desire to enter our pulpits for the purpose of taking up collections, they must have a printed certificate, issued by this convention (or the Consolidated Baptist convention.) This we do because we have seen men traveling and taking up collections off of the people, pretending that they were missionaries sent out by some legal convention, but when they had got the money and were gone, it was found out that they were impostors. All of this could have been avoided if they had been required to produce our printed license. This act I desire to see strictly enforced in all the churches. Had our churches been organized on a more intelligent basis after we had got our freedom, we would never have been troubled with any such characters. The scripture informs us that in old times there were false prophets

among the people, and in these latter days we find false teachers among us. So if we, the ministers, don't put a stop to them, they will bring a curse upon the cause of Christ. So you see how necessary it is for us to be organized into a convention.

I have seen where our white Southern Baptist brethren, at their late convention, held at Louisville, Ky., May last, refused by unanimous vote, to co-operate with the white Northern Baptist church. I was very sorry to see it, as I was very much in hopes the time had come when the scenes of the past were to be forgotten, and again that Zion would have been redeemed with judgment, and her converts with righteousness, and that none but sinners should have been together. For they that forsake the Lord shall be destroyed, and that without remedy. But we, as a church, will extend the olive branch to all, and ask them to come and go with us, and we will try and do them good.

All ministers that are in good-standing in their own churches, and desire us to help them, and they have not got our printed license, they can be furnished with them by calling on our corresponding secretary, Rev. H. P. Jacobs, at Natchez, Miss. This your board have done to throw a more safe guard around the people of God. Then we can say to him that will not come and go with us, you are like the sheep that has gone astray and left the fold of God, but you are wandering in a different way, but all the downward road.

I will now call your attention to the propriety of us building us churches. We should never build any churches upon land that we do not own. I am proud to see one thing gradually passing away: that is, when we used to go to the white churches, we had to sit behind doors or in the galleries; but that was all on the account of our condition. I am proud to see the great principles of right yielding to the principle that is contained in God's word, that God made of one blood all nations of men that reside upon the face of the earth. And if one people will oppress the other, God, ere long, will throw confusion in their midst, and they will rise up as at the voice of a bird, and will destroy the work of their own hands; and as yet, modesty

prevents them from acknowledging that this is the work of God.

I will now call your attention to what we as a board have been doing for the spread of the Gospel during the present year. We have appointed six missionaries, to-wit: Rev. J. M. P. Williams, Rev. H. P. Jacobs, Rev. John Smith, Rev. A. M. Rice, Rev. A. H. Dickson, Rev. Seven Woods.

I will say in regard to the last named missionary, that he is the only one that the board has employed that is bound to give his entire time to the missionary work for one year, and we are to pay him five hundred dollars and his traveling expenses. And as you know we are just beginning, we have had but very little money at our disposal and as such we could not promise our other missionaries any particular salary. In regard to what money has been paid into the hands of the board, and how expended, will be found in our treasurer's report. The churches that composed this convention agree to take up four collections a year in their churches, and forward it to the board for missionary purposes, and I am sorry to say that that duty has been neglected with but very few exceptions. All that I can say on that subject is if our ministers that is at the head of churches would educate their congregation up to that high moral standing, to give a part of their earnings for the support of the gospel, great good can be done. Every person that belongs to a church ought to give at least three dollars a year for the support of their ministers. Let us see, if he had a church of two hundred and fifty members, and each one would pay his twenty-five cents a month, it would amount to seven hundred and fifty dollars a year. That would support an intelligent minister among them. Every minister ought to go neat and clean. If so, he will elevate his congregation: for there is no congregation but what dislike to see a dirty, dull-looking minister. Now, in order to allow him to live and be clean and dignified, and also to win the respect of his congregation, he must have money, for if there is anything that looks detestable to the eye of decent society, it is to see a minister going about begging from door to door. We want to make the ministry an honorable profession, as

other professions, as we don't see the school teachers, the doctors, or lawyers going about begging. They make their living at their profession, and so ought the minister. We must teach our people that if they promise to pay a minister, they must do it, for it is his duty to give himself entirely to the word. It is the duty of the deacon and trustees of all churches to see that while the minister gives himself to the word: to see that he gets his salary, as it is a very unpleasant sight to see a minister, on Sunday, or any other time, have to quit preaching of the word and go to quarrelling and teasing his congregation for his pay, for that is not the way the civilized world does, and we must not do it. Before I dismiss the present branch of my subject, I will call your attention to a great evil that some of our ministering brethren have fallen into, that is not being particular enough of the class of men they ordain. We are told in the scriptures that we must not lay hands suddenly on any man. We must be very particular in our choice of men when we are going to ordain them, at least while we are trying to advance the cause of Christ. We may do it a great injury, for we have seen men who were very good until you ordained them. That seems to be all they wanted—they have been a disgrace to the cause ever since. We must pass some law as to what shall be our rule to get rid of all such.

Now, my brethren, I have touched upon everything I think is necessary for our guide. My brethren, in order for us to succeed in this great and laudable undertaking we must stand united. May you all grow in grace and increase in the knowledge of our Lord and Saviour, Jesus Christ. Amen.

REV. H. P. JACOBS,
President of the Baptist Convention.

The address was listened to with almost breathless attention from start to finish. The president had every reason to believe that his instructions would be heeded and his suggestions acted upon. The president then read the following:

CONSTITUTION AND RULES OF DECORUM OF THE BAPTIST
MISSIONARY CONVENTION.

WHEREAS, We, the regular Baptist churches of the State of Mississippi and Louisiana, in convention assembled, at the city of Vicksburg, July 12th, 1870, do adopt this as our constitution and by-laws.

Section 1. We believe that in the providence of God there has been opened unto us an opportunity of concentrating our religious efforts together in instructing our brethren round and about us, who have been so long oppressed and deprived of proper religious instructions. And by uniting ourselves together for this purpose we feel that we can do more good in forwarding the cause of our Lord Jesus Christ.

Sec. 2. This convention shall be known by the name and style of the Baptist Missionary Convention.

Sec. 3. The object of this convention shall be: first, to supply, as far as its means will allow, the destitute regions with missionaries, to promote the interests of the destitute, and determine all differences among churches that may be referred to us.

Section 4. This convention shall only be composed of delegates from regular Baptist churches of our faith and order.

Sec. 5. The number of delegates that each church may send shall not exceed three—one at least should be the pastor of the church. But it is not compulsory for each church to send a delegate, but it must be represented by proxy or letter.

Sec. 6. And every delegate, before taking his seat in the convention, shall produce satisfactory evidence of his appointment.

Sec. 7. The officers of this convention shall be a president, vice-president, secretary and treasurer, who shall be elected at each annual meeting of the convention; and also fifteen others, who shall constitute an executive board, eight of whom may constitute a quorum to transact business. The board shall have power to fill vacancies in its members between meetings of the convention; to appoint and dismiss agents and missionaries, fix their com-

pensation, direct and instruct them concerning their particular field of labor, make all appropriations to be paid out of the treasury; do all the executive business of the convention during its recess, and act as a board of trustees of all the books, papers and property that belong to the convention, and their books shall be open to inspection at any time; and present to the convention at each annual meeting a full report of all its proceedings during the current year, and in all cases be subject to the direction of the convention. The board shall elect its own officers at its organization after each annual election.

Sec. 8. The convention shall elect a treasurer that shall keep in trust all money belonging to the convention. He shall give a bond and approved security, by the executive board of not less than \$1000, subject to be increased at any time, at the direction of the board. He shall pay out any money that is in his possession by an order presented by the board, signed by the president. And at the expiration of his term of office he shall deliver to his successor in office all books and papers that belong to the convention in good order and money; but he may hold his office until his successor is elected and qualified.

Sec. 9. The convention shall meet annually, at such time and place as it may designate. A sermon shall be preached by a suitable person, to be chosen at the annual meeting, to be known as the Introductory Sermon; and also a suitable person to write the Circular Letter. This constitution shall not be amended unless it is done by two-thirds of all the delegates present at any annual meeting of the convention.

REV. H. P. JACOBS, } Committee.
REV. WIN GRAY, }

RULES OF DECORUM.

1. In the absence of the moderator and clerk of the previous meeting, the preacher of the Introductory Sermon shall call the meeting to order.
2. All sittings shall be opened with prayer.
3. The names of the delegates shall be called each day of the session, if desired by any member.
4. No subject shall be discussed, without first being

presented on a motion made and seconded: and no person shall speak more than twice on any subject, unless by permission of the association.

5. Ministers and others, not members of the body, who may be invited to a seat with us, may debate on all subjects, but vote on none.

6. Motions made and lost shall not be recorded, unless so ordered at the time, but it may be in order for any member who voted with the majority, to move a reconsideration thereof on the same day.

7. If, when a motion has been made and seconded, a member opposes the discussion of it, the presiding officer shall put the question to the association—Shall this question be discussed? and the majority shall determine without debate.

8. All questions shall be pronounced in the order in which they were moved.

9. Every motion shall be committed to writing, if desired by any member; nor shall any member speak in debate without rising from his seat, and respectfully addressing the moderator. If he depart from the subject under discussion, he may be called to order.

10. The moderator shall nominate all committees not otherwise ordered by the association

11. The moderator shall have a right to speak on any subject, provided the chair be filled.

12. The chair shall appoint, early in each annual meeting, a committee to nominate officers for the association; a committee on finance; a committee on religious exercises, and on such other subjects as the association shall direct.

13. All personal reflections shall be particularly avoided in the deliberations of this body.

14. Any member dissatisfied with the decision of the chair, may appeal to the house without debate.

15. The constitution and rules of order shall be read immediately after being organized for business.

16. The following shall be the order of business:

First. Reading the minutes of the last meeting.

Second. Report of the executive board.

Third. Report of the secretary.

Fourth. Report of the treasurer.

Fifth. Special committees.

Sixth. New business.

After which they accepted the following:

CHURCH COVENANT.

As we trust we have been brought by Divine Grace to receive the Lord Jesus Christ, and by the influence of His Spirit to give ourselves to Him and the Eternal Father; so we do now, in the presence of God and the Holy Angels, solemnly covenant with each other, as the Lord shall enable us, to walk together in brotherly love, and watch over each other with Christian affection. Receiving the Holy Scriptures as the rule of our faith and practice, faithfully admonishing and entreating each other, as occasion may require, and not forsaking the assembling of ourselves together, unless providentially hindered; but by Divine aid will stand fast in one spirit, with one mind striving together for the faith of the Gospel, and maintaining its ordinances and discipline. We engage as visible members of the Church of Christ, to cultivate communion and fellowship with each other in the public and social worship of God, and the ordinances of the Gospel, embracing all regular convenient seasons for this purpose, and by Divine assistance will aim to exercise Christian forbearance, and love towards each other; participating in each other's joys, we will pray for and sympathize with each other, in the various circumstances of life, endeavoring to provoke to love and good works.

We will engage to instruct all such as may at any time be committed to our care, in the Lord and by our lives and conversation strive to win souls to Christ.

We will endeavor to support a faithful and evangelical ministry among us, and when destitute of a pastor, will by the help of God, encourage and strengthen our brethren by our presence, our counsels and our prayers, until the Great Shepherd and Bishop of Souls shall fill the vacancy.

We engage, individually, to pay a respectful regard to the advice and admonitions of the Church, and to

be subject to its discipline, as directed by the word of God, and conducted in the spirit of the Gospel.

This covenant we make with the full and free consent of our souls, hoping through free, rich and boundless grace, we shall therein be accepted with God unto eternal life, through Jesus Christ our Lord, to whom be glory forever and forever. Amen.

The following are the articles of our faith and practice:

ARTICLES OF FAITH AND PRACTICE.

Article 1. We believe that the Scriptures are all given by inspiration of God, and contain the only authorized rule of faith and practice.

Article 2. We believe there is one, and but one, living and true God, the creator of heaven and earth, subsisting in three persons—the Father, Son and Holy Ghost—one in power, and equal in essence and glory.

Article 3. We believe that God is clearly revealed as to his being and perfections, both by his works and word; yet with respect to His essence, mode of existence, and manner of operation He is incomprehensible to all but Himself.

Article 4. We believe that man was made upright, with ability to keep the law under which he was placed, but left to the freedom of his own will, did transgress the law, which was holy and good, and fell into a state of moral depravity and condemnation.

Article 5. We believe that the only provision which God has made for the salvation of man from his guilt and misery, is the atonement of Christ, which is applied, through the efficacious influence of the Holy Ghost to all His people.

Article 6. We believe that if mankind were left to themselves, none would ever repent of sin and come to Christ; hence, all who share in the saving benefits of his atonement were chosen in Christ before the foundation of the world, and are brought to the enjoyment of them by the power of God, through the influence of the Holy Spirit.

Article 7. We believe that true believers are justi-

fled before God, not on account of any good works they have done, or can do, but freely by His grace, through the redemption that is in Jesus Christ and that such can never be separated from the love of God, being kept by His power through faith unto salvation.

Article 8. We believe in the resurrection of the body of the just and of the unjust, and of a general judgment, when Christ will sit with power to judge the world in righteousness, and then will receive the sainted believers into mansions of bliss; but the wicked shall be turned into hell, and all the nations that forget God.

Article 9. We believe that a visible Gospel Church should consist of such persons only who have experienced the washing of regeneration and the renewing of the Holy Spirit; and having received the Gospel obey its precepts; and that every such church, regularly constituted, is a society independent of every other ecclesiastical body, having spiritual authority and direction itself to choose and remove its own officers, and to discipline its own members.

Article 10. We believe that the symbolic ordinances of Christ, designed for His church, are Baptism and the Lord's Supper; and that the former must precede the latter; that nothing is a scriptural administration of baptism, but a total immersion of the candidate, in the name of the Holy Trinity, by a duly authorized administrator, and that professed believers in Christ are the only ones entitled to a participation of the Lord's Supper.

Article 11. We believe that the children of God are created in Jesus Christ unto good works; that every regenerate heart will evince itself in Christian acts and duties; and, according to their ability, will support the Gospel and its institutions, improving their time and their talents for the glory of God and the good of their fellow-men.

Article 12. We believe that the first day of the week is truly the Lord's day; that it is our duty to lay aside ordinary labor and recreation, and hail every return of this day with Christian gladness, and observe it in commemoration of the resurrection of our Saviour, devoting the time in a special manner to the duties of religion.

FORM FOR EXAMINING A CANDIDATE FOR ORDINATION.

1. Get his experience of religion.
2. The call to the ministry.
3. What it takes to constitute a Baptist church.
4. Who are the officers, and what are their duties.
5. Admission and dismissal of members of the church.
6. How many ordinances are there in the Baptist church, and what are they called?
7. What are meant by Faith and the Holy Ghost?
8. The fall of man and the resurrection of the body.
9. Final perseverance of the Saints, justification and sanctification.

FORM FOR GETTING UP LETTERS FOR THE CONVENTION.

To the Pastors of Churches :

Give the name of your church; number of members; how many baptized; how many received by letter; how many dismissed by letter; how many expelled; how many deaths; how much money given for building churches; how much given for missionary purposes; how many churches organized; how many Sabbath Schools; name of Sabbath School; number of volumes; number of scholars; number of sermons preached; number of funeral sermons preached; how many burials attended; how many children blessed; how many visits to the sick; if a missionary, how much money received; how much expended for traveling; how many marriages performed; name of the State the church is in; name of the county; name of the postoffice; name of delegate.

By an act passed by the convention at its last session churches may become members of the convention by paying \$3. Send the money to Rev. H. P. Jacobs, at Natchez, Miss., our corresponding secretary. He will send you a receipt and circular. All churches sending delegates to the convention are expected to pay the way of the delegates to and from the convention. No church is bound to send a delegate, but must send in their report and money. Such churches as do not send in their report and money will be dropped from the convention. All churches be-

longing to this convention are required to take up four collections a year for missionary purposes, and pay \$3 at the annual meeting of the convention. The quarterly collections must be sent to Rev. H. P. Jacobs, Natchez, Miss. In all cases in sending money get a money order, or have the letter registered. All persons corresponding with our corresponding secretary, must put ten cents in the letter to pay postage, or the letter will not be answered. The executive board will send out missionaries as soon as possible, to hold associations.

This is done by order of the executive board.

REV. H. P. JACOBS.

I understand from Elder H. P. Jacobs that all of the above rules and regulations were adopted by the executive board and simply read here and now that the convention might know what had been done.

Though much of the time of this session was taken up in laying the foundation for future operation yet much business pertinent to organizations of this kind was transacted. Elder J. Smith preached the Introductory Sermon from 2nd Thes. 1:2. He spoke at length on the object of the convention. He said: "We are doing a great work, and in order to complete it we must not be influenced by letters or anything else, but 'As he that hath commenced a good work will perform it until the day of Jesus Christ.'" After which Rev. Rufus Perry, corresponding secretary of the consolidated Baptist convention of U. S. A., addressed the convention giving in his address a full history of the consolidation. Elders Jacobs and Pollard, who had been delegates from this convention to that of which Rev. Perry spoke, made appropriate remarks and were again elected delegates to meet with the consolidated convention at Wilmington, N. C., and report this body as a fellow laborer of the most fraternal feelings. It

was at this session of the convention that the consolidation took place of the "Louisiana Southern Baptist Association" with the "Baptist Missionary Convention of Mississippi." The right hand of fellowship was extended to the following representatives of the "Louisiana Southern Association:" Rev. Henry White, president; Rev. R. H. Steptoe, corresponding secretary; Rev. Geo. W. Merritt, Rev. Geo. W. Walker, Rev. Joseph Banks, Rev. Henry Green, and Rev. Henry Caldwell. From this event, together with the fact that churches from Arkansas were represented by delegates in this convention it was called the Missionary Baptist Convention of the States of Mississippi, Louisiana and Arkansas. This appellation adhered to it for only a few years, after which it dropped the names of the States of Louisiana and Arkansas, and retained, till 1890 its original name, yet there are one or two churches from both of these States that still represent with this convention.

Rev. Rufus Perry having been granted a seat and the privileges of this convention offered the following resolutions:

Whereas, The Consolidated American Baptist convention is a national organization for missionary work, and a body to which many of the members of this State belong as members, therefore

Resolved, That this State convention co-operate with the said consolidated convention, and that our executive board be directed that they are to correspond with and consult and co-operate with the executive board of the consolidated convention in work done in and out of this State by this convention, so that there may not be any discord between the mis-

sionary and educational operations of the two bodies.

Whereas, The American Baptist, the official organ of the Consolidated American Missionary convention, is a national Baptist paper, adapted more than any other in its sphere to the general investment and claims of the colored Baptists of the United States, and therefore we, as ministers, will use our influence to get subscribers to the same. And

Whereas, The Sunbeams is a most excellent illustrated Sabbath school paper, and is published monthly by the Rev. Rufus L. Perry, for the special benefit of the colored Baptist Sunday schools, be it further

Resolved, That the Sunbeams should be introduced into all our Sunday schools, and that we hereby recommend all superintendents of Sunday schools and pastors of the churches to subscribe for it in preference to any other paper that may be published outside of our consolidation.

After which, the committee on education submitted the following report, which was received and adopted :

Your committee on education and publication, after a prayerful consideration of the importance of the subjects referred to us to report upon, beg respectfully to submit that the school, the press and the pulpit, are the three great agencies by which races, nations and parties, whether political or religious, are strengthened, vitalized, perpetuated and made influential and efficient. In the absence of the mental discipline which the school furnishes, there is mental dwarfishness and intellectual imbecility; in the absence of the party or denominational press, party

and denominational interests are without an efficient and adequate advocate, and the ends aimed at, though good and generally desired, are matters of doubt; and in the absence of the enlightened pulpit, we are left in a semi-heathenish darkness, more or less gross. Now, our aim as a denominational missionary body, calls for a denominational school and a denominational press, as well as a denominational pulpit; and our rapidly growing material resources admonish us that we are fully able to maintain such absolutely necessary enterprises. Therefore we earnestly recommend the adoption of and a practical carrying out of that portion of the president's message or address that treats upon these subjects. And in order to give effect to the recommendation, your committee would offer the following resolutions:

1st. That Rev. H. P. Jacobs, the President of this convention, Hon. Wm. Gray, with such others of this body as they may be pleased to add to themselves; be and they are hereby constituted a committee to proceed and take the initiatory steps for establishing a Baptist paper that shall be the official organ of this body; and also to look out a favorable site for founding a theological seminary, or Baptist college. And 2nd, that they canvass for the necessary means to establish these enterprises; and if successful, establish them under the advice of the Executive Board of this convention. Your committee feel that on logic of what is above submitted in reference to the pulpit, brings under their notice the piety of the pulpit or the purity of ministry. Hence we further submit the following, as a means of disarming impostors who hitherto have imposed

themselves upon the church and the ministering brethren, and done much harm:

That every pastor of our church is to apply the strongest tests to prove the worthiness of all strangers presenting themselves as ministers and asking the honors and favors usually accorded to ministers. That as ordinary credentials can be forged, other proof than credentials in unknown writing is but a reasonable demand, and such as all pastors should be furnished by strangers before they are received as correct and worthy. Committee, Rufus L. Perry, S. P. Anderson, Henry Colwel, F. Hutton, G. Middleton.

The number of churches represented at this session of the convention was 84. The total amount of money collected from all sources was \$1003.25. The officers were as follows: President of convention, Rev. H. P. Jacobs; vice-president, Rev. H. White; secretary, Rev. Wm. Gray; for members of executive board, Rev. R. Pollard, Rev. J. M. P. Williams, Rev. H. P. Jacobs, Rev. John Smith, Rev. A. Swan, Rev. H. Williams, Rev. G. Middleton, Rev. J. Briscoe, Rev. H. White, Rev. A. Fairfax, Rev. R. H. Steptoe, Rev. Wm. Shorter, Rev. M. P. Black, Rev. J. S. Smothers, Rev. Wm. Gray, Rev. A. H. Dixon, Rev. John Smith; Brother Benjamin Thornton, treasurer.

The following miscellaneous instructions were put in the minutes for the benefit of the ministers who needed them:

MISCELLANEOUS INSTRUCTIONS FOR MINISTERS.

Section 1. All ministers should instruct their congregations to get pass books, and keep their own accounts straight with all men; then when they come to settle their accounts with the merchants, they will know how much they owe.

Section 2. All churches should elect their pastor at least once a year.

Section 3. All ministers must know and teach their congregations that no Baptist church is or can be a branch of any other church, if the church has been regularly organized. No man has any right to bear rule over a church because he organized it, unless the church should call him.

Section 4. When a Baptist church is organized it is an independent body, and has the sole right to choose its own officers.

This I write because some of our ministers are making the people believe because they organized a church it has no power to act for itself, unless he gives them power, and at the same time makes them believe that they are a branch of some other church.

REV. H. P. JACOBS.

The convention then adjourned to convene in New Orleans, La., on the 2nd Monday in March, 1871, with the Fourth Baptist church.

THE THIRD ANNUAL SESSION OF THE BAPTIST MISSIONARY CONVENTION.

The convention in its third annual session convened with the "First African Baptist church" of New Orleans, March 13th, 1871. Rev. H. P. Jacobs, president, called the convention to order, and after devotional exercises the president explained as he was a member of the Legislature of Mississippi, and there was an important election going on in the Legislature, he could not preside over the convention at that time, and as such the convention adjourned until Wednesday, 15th.

Wednesday, 15th, the president having returned

from the Mississippi Legislature, resumed the chair as the presiding officer of the Baptist Missionary Convention, in session, at New Orleans, La. Rev. William Troy, of Richmond, Va., being present in the capacity of a representative of the Consolidated Convention of the United States, America, delivered an able address to the brethren on "*Ministerial Education.*" After which Rev. A. Fairfax, of Waterproof, La., preached the Introductory Sermon from Isa. 60:1-2 verses. Rev. J. S. Smothers then reported that he, as missionary sent out from this convention, had held one association, known as the Mt. Zion association, of which he was moderator, and Brother Lewis Blackstone was secretary. Five churches were represented and had collected \$21 for the convention. Elder Pollard, having organized the "First Missionary Baptist Association" of Tensas Parish, La., made his report, as follows: Organized January, 1871. Twelve churches represented and sent \$20 for the convention.

The treasurer of the convention made his report as follows: Money from all sources at this session, \$96.55. This session did not amount to very much. There were about 20 delegates from Mississippi. The discussion of "State rights" among the delegates consumed much time during this session, which engendered some bad feelings among the brethren and hindered the progress of the work. Hence the convention had another meeting in 1871, at Greenville, Miss., on the 12th of December, which proved to be more profitable.

THE FOURTH ANNUAL SESSION OF THE BAPTIST MISSIONARY CONVENTION.

This session of the convention convened in

Greenville, Mississippi, December 12, 1871. The convention was called to order by the president, H. P. Jacobs. After devotion and some preliminary exercises were over, the president delivered the following address before the convention as his "Annual Message:"

The great length of my message delivered to you on the 14th of July, 1870, at Vicksburg, advising what I wanted the members to do, and those propositions were adopted, which makes it unnecessary for me to deliver you a very lengthy message at this time, but I will repeat briefly some of its most important recommendations in this message.

The subject of my last was upon the Holy Scripture. This will be upon the subject of union, and what is the best method to effect it. In my last message I suggested a plan to the convention, which was adopted, of laying out the State into districts, to hold associations quarterly instead of holding an annual association, and let the convention do all the work that was necessary at its annual meeting. I see in most places that this plan is working admirably.

Your Executive Board met in Vicksburg on the 12th of July last, and made the following appointments:

"Elders R. Pollard and J. M. P. Williams to meet Elders A. H. Dickson and D. Higgins, to labor in Noxubee, Lowndes, Oktibbeha and Lee counties; Elder H. B. Jacobs to meet Elder J. S. Smothers in Claiborne, Copiah and Jefferson counties; Elder G. Middleton to meet Elder Moses B. Black in Washington, Yazoo, Panola, Bolivar, Holmes, Coahoma and Alcorn counties; Elder James Shaw to meet A. H. Davis in Hinds, Madison and Lincoln counties; Elder Henry Williams, to Mississippi Island; Elder Mark Clyne, to Wilkinson and Tunica counties; Elder Marshall, Wilkinson county, east district; Winston Burley, to Concordia parish, Louisiana; Elder John Coleman, to Dead Man's Bend, Adams county; Elder H. Buchanan, to East Adams, Jefferson and Franklin counties, assisted by local ministers; Elder Scott and Wiley Her-

rington, Elders Curtis Pollard, Joshua Fraser and Blue, to Madison parish, Louisiana; Elder Alfred Fairfax, to Franklin, Morehouse, Tensas and Madison parishes, Louisiana.

"Appointees are to visit their fields of labor on or before the 25th of December, and report by letter at Greenville, Mississippi.

"Done by order of the Executive Board.

"REV. J. M. P. WILLIAMS,

"Recording Secretary."

This was done to give our brethren in the interior of the State an opportunity to learn to do business from the more experienced brethren. The convention will remember that we passed an act that we would establish a theological school in this State, which has not yet been done. The Executive Board, at its July session, passed an act inviting sealed proposals to persons to sell or donate suitable lands in some good locality in the State, to locate the school upon. All of which I hope we will have before we adjourn. The board also passed an act that, as we have no theological school in the State they would send Rev. J. S. Smothers to Nashville, Tenn., and support him there for one year; but now as he is elected a member of the Legislature that cannot be. However, we must not give it up, as this is an age which demands not only an enlightened, but an earnest ministry. We want men who will instill the spirit of improvement among the people, and not to infuse into their minds the spirit of ignorance, such as encouraging jumping and shouting in churches.

The Christian religion is not a principle to be tampered with. It should be made a matter of earnest research. If this, then, be true, we must have men who are able to preach it so they can make it dangerous for any man to teach scepticism among his congregation. We must have men who can teach the scripture and show that this religion cost the death of Christ and all of His disciples.

This religion was brought from the cells of the Monks and the schools of falsehood, into life and society.

My brethren, we are the men who have begun the

work of reformation among the *Baptist* churches in this State, and I want us to finish it, though we must expect to have our work criticised, and evil spoken of us, for we find already that bigotry is at work; but let us not disguise the truth, for God hath not given us the spirit of fear, but of power.

We find in this enlightened age of the world that all classes of Christians are more or less inclined to support the gospel. Then we want educated men that will be able to preach it for them. For we know that the Christian name, in many instances, has been robbed of its virtues by denominations professing to love God, and will not keep His commandments. Then the painful duty of the true minister is to combat against these things, and this he cannot do without help.

These times are taking the work of réform in its own hands, and there is great gain in it, and all denominations are hard at work to see who shall have the spoils. There are four millions of human beings who have been shut out from the light of the gospel for over two hundred and fifty years, who, even when they were permitted to hear the gospel preached, were told that God had made them to be slaves for the whites, and if they were free they would degenerate and die out. This doctrine has been preached and published to the civilized world, and these documents yet comprise the greater part of the family libraries of the Southern whites.

Christianity, religion, civilization, truth, all cry in the ears of these men that are yet alive, to go and gather up these false publications and burn them in the presence of the people they preached them to, and scatter the ashes to the four winds.

Now, my brethren, we are free, we must make the pulpit a place of truth and knowledge, and in order to do this we must educate our ministers. A man cannot make a good statesman unless he is educated—how much more important then, is it, that we who teach the principles that govern the world, should be thoroughly competent.

My brethren, we want to establish this work as Christ established His kingdom in the world. He had to begin among the poor and the lowest of society. He had to es-

tablish His kingdom by casting out devils and overturning the tables of the money-changers. And with a scourge he He drove out the oxen and sheep, and those that sold therein, saying, "take them hence, for my house shall be called the house of prayer, but you have made it a den of thieves." Ah, my brethren, you see that the tables of the money-changers who used to change the money out of my hands and yours, have been overturned, and their pulpits yet stand a gazing stock to the civilized world, and cry as it were for some one to come and occupy them that will preach the truth. You will see then that the harvest truly is great, but the laborers are few. Let us pray to God that He may send us more laborers.

I will now call your attention to the missionary work. It is not progressing as I desire it should. The pastors of all the churches composing this convention have agreed to take up four collections during the year, and forward the same to the executive board, all of which, I am sorry to say, has not been done. All the money that has come into the hands of the board was collected at the various conventions. All I can say to you on that subject is, if we wish to succeed in our work these collections must be taken up and put in the hands of the board, or we can never build school houses or educate ministers.

My brethren, in conclusion, we must apply the strictest scrutiny to candidates who present themselves for ordination. We must see that they can read and write, and in the language of the apostle Paul, "be apt to teach."

Yours in Christ,

REV. H. P. JACOBS.

We trust, dear readers, that you will read these messages from time to time, as we publish them, because they give the general trend of the intellectual, moral and religious condition of the Negro Baptists of Mississippi, at the time they were delivered.

At this session various towns and communities offered sealed propositions to the convention for the location of the Theological school that the conven-

tion had decided to establish. The two chief contesting towns for the school were Natchez and Greenville, Miss. Natchez being represented by Rev. H. P. Jacobs and Greenville by Rev. Wm. Gray. The following are the proposals offered by Natchez and Greenville Pine Street church:

“NATCHEZ, MISS., December 9th, 1871.

“*Brothers of the Convention:*

“We see that you contemplate establishing a theological school in this State, and your Executive Board have advertised for sealed proposals for persons to sell or donate lands to your Board for that purpose. We, as deacons and trustees of the Pine Street church, of Natchez, Miss., make you the following offer: We will give you a lot in Natchez, ninety- four feet deep, fifty feet front, on Pine street, valued at \$600. We will give you this lot on the following conditions: We will build the first story and use it for a church, and you can build the rest of the building, then we will make the convention the deed. We will also furnish you a room, free of charge, now, if you will furnish a teacher. Hoping you will give this matter your earnest consideration, we have the honor to reman your true friends in Christ,

“S. S. MEEKINGS,

“PETER BOWEN.

“JAMES CARTER,

“I. HIGDON,

“D. HOLLY,

“BEVELRY STEWART.”

Then Rev. Wm. Gray representing the Mt. Horeb Baptist church of Greenville, Miss., read the following proposal:

That Mt. Horeb church will give a half acre of ground, and they pledge themselves to donate one thousand dollars for the building of the said school. This proposition was accepted from Greenville.

Bro. F. J. Jones was then appointed as Missionary to go from place to place in the State and establish Sunday Schools where ever they were needed. This action was taken upon a resolution offered by Rev. G. W. Gayles tending in that direction. These Sunday Schools were to be tributaries to the convention under the same conditions as any other body that was subject to admission. Elder H. P. Jacobs looking after the interest of the convention and the Baptist at large in the State of Mississippi offered the following resolutions to be "standing rules" among the Baptists of this convention and where ever they might have effect:

1. *Resolved*, That this shall be our rule, as ministers: We will not receive any persons into our churches who have been excluded from other churches, unless they return to the church which has excluded them, and get a written recommendation therefrom, stating that they have been restored and are in good standing.

2. *Resolved*, That we will not fellowship any minister who will organize a church with excluded members, either in part or whole.

3. *Resolved further*, That any minister found violating these resolutions shall be expelled from the convention, and his name published and sent to the world as a violator of the rules of our Baptist usage.

4. *Resolved further*, That the executive board shall make these publications when they are in possession of sufficient information that these resolutions have been violated.

5. *Resolved further*, That no church has a right to hold a member in the church who makes application for a letter to join another church of the same faith and order, while he or she is at peace with the churches and in good standing.

6. *Resolved further*, That the pastors and deacons of churches are requested to read these resolutions at all their business meetings.

7. *Resolved further*, That these resolutions be published from time to time in the minutes.

8. *Resolved further*, That we, as elders, will not recognize any man as an elder who has not been regularly ordained by a council of at least three elders.

9. *Resolved further*, That we, the convention, request the executive board to furnish all destitute churches with a pastor, if the church has been regularly organized and numbers thirty members; provided, that each member agrees to give the pastor \$6 per year and his board.

10. *Resolved further*, That as this convention has been established for the purpose of helping to evangelize the world, by sending the gospel into destitute regions, and as this can only be done by our united efforts, therefore be it

11. *Resolved further*, That we, as elders and delegates, will stand by this organization and encourage others to join us in this good work that it may become the pride of our State as a Baptist institution.

12. *Resolved further*, That no church belonging to this convention has any right to withdraw a letter of dismission from the convention.

Any church wishing to withdraw from the con-

vention must make their application at its regular annual sitting.

H. P. JACOBS.

The total amount of money collected at this session was \$482.13. Officers as follows: President, H. P. Jacobs; Vice-President, A. Swan; Corresponding Secretary, Wm. Gray; Recording Secretary, M. Black; Executive Board: Revs. H. P. Jacobs, R. Pollard, J. M. P. Williams, Henry Williams, J. H. Miller, J. Smith, G. W. Gayles, J. Briscoe, J. S. Coleman, A. Fairfax, Wm. Gray, J. Shaw, A. Swan, J. H. Davis, A. H. Dickson, R. Pollard president of board.

The convention adjourned to meet with the Shiloh Baptist church at Columbus, Miss., December 12, 1872.

CHARTER.

AN ACT to entitled an Act to incorporate the Baptist Missionary Convention, of Mississippi.

SECTION 1. *Be it enacted by the legislature of the State of Mississippi*, That H. P. Jacobs, J. M. P. Williams, R. Pollard, J. S. Smothers, Henry Williams, William Shorter, William Gray, John Smith, A. Fairfax, G. W. Gayles, M. B. Black, G. Middleton, A. H. Dixon, D. Higgins, D. Adams, and such other persons as they may associate with them, are hereby created and constituted a body politic and corporate by the name and style of the "Baptist Missionary Convention of the State of Mississippi," and by that name shall have perpetual succession, and they or their successors may and shall be capable of suing and being sued, pleading and being impleaded in any court of law or equity in this State; and may have a common seal and may alter or change the same at pleasure, and shall be capable of receiving and acquiring real or personal estate by deed, gift, purchase or donation, not to exceed in value the sum of one hundred thousand dollars (\$100,000,) they may make such by-laws, rules and regulations,

for the government of said convention, as to them may seem right and proper, not inconsistent with the constitution of the United States, or of the State of Mississippi.

SEC. 2. *Be it further enacted*, That the aim and object of this incorporation shall be for the good and promotion of religious and educational purposes.

SEC. 3. *Be it further enacted*, That said persons named in the first section of this act, and their associates and successors, shall elect any officer or officers provided for in the by-laws of said convention, and in the manner provided for, and said officers shall hold their office for one year, or until their successors are duly elected and qualified.

SEC. 4. *Be it further enacted*, That this act take effect and be in force from and after its passage.

Approved, September 15, 1871.

THE FIFTH ANNUAL SESSION OF THE BAPTIST MISSIONARY CONVENTION.

This session of the convention was held with the Shiloh Baptist church of Columbus, Miss., December 12th, 1872. Elder Jacobs, president, called the meeting to order. Elder Middleton of Vicksburg, preached the Introductory sermon from Matt. 13:3-8 verses. "The speaker was forcible and logical." Elder Jacobs then delivered to a large audience his usual annual president's message as follows:

MY BRETHREN:—We have been permitted by an overruling Providence to assemble again in the name of the Baptist Missionary Convention, of the State of Mississippi. For this I express to you my thanks and gratitude, and to Almighty God for the preservation of so many of our lives since our last meeting. When I see this vast concourse of ministers from the various parts of our state and other states, it makes me think that the hand of Divine Providence was never more plainly seen than it is today, in our forming and adopting this our Baptist convention. I see before me some of the first members that helped me to bring it into being, and are still following it with their

work, and are willing to confederate themselves more closely together for its maintenance. While some have sunk beneath its burdens, and not paid its demands, you have. Had it not been for you its progress would have been stopped, and the great channel of justice choked for the want of means and firmness upon the part of some of the ministers. Now, my brethren, the subject of this message will be upon the perpetuity of the Baptist church and its mission in the world. The first inquiry is, to identify the true church, under the apostolic dispensation, as established by them and our Savior. My reason for this inquiry is, because there are so many separate denominations, or sects in the world, in every respect distinct from an independent of each other. This being the case, it is then necessary for those leading individuals who are at the head of these several denominations to set forth, in a clear and distinct manner, and show to the world whether it is their own work or authorized by God. One may say, may I not do as I please with my own? That will do in the case of property, but not with God's gospel. He commanded His disciples, "Go ye into **all** the world and preach the gospel to every creature." "He that believeth and is baptized shall be saved, but he that believeth not, shall be damned." But one may say, may I not give the candidate his choice? All I have got to say on this subject is, what God said to his disciples—I answer no! All a man or woman wants to know, after he is converted, is, what is the Lord's will concerning of them. And if the preachers will do their duty, as God has commanded them, they will all be baptized, and by *immersion* only. We then, as ministers, have such an important trust confided to our hands. It behooves us to take heed to ourselves and the flock over which we have charge, to find the church of God with the truth, as He purchased us with his own blood. This message is intended to explain such elementary principle of the gospel of Christ as are necessary to clearly establish the fact that the Baptist church is the true church. Then all we have to do is to roll back the dial of the world at the spot where our Savior said, "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it."

Then, the first step that the true minister of Christ wants to make is, to have Jesus Christ and the apostles and prophets as their chief corner-stone, upon which they should build a church; if this is not done, their work will not stand. If this be true, our greatest work we have before us is to establish in our churches wisdom and intelligence; this cannot be done without education. I recommend that our ministers discourage the practice of moaning, shouting and jumping in churches, and preach more about morality and the sacredness of the married relation and the abomination of drunkenness by ministers and the members of the church. And more about the enforcement of the laws of the church, and the laws of the Bible. If this is done, it will result in much good, and be the means of bringing our church up to the highest standard. So, when an intelligent minister comes in your church, he will only have to glance his eyes over the congregation, where an intelligent minister preaches, and he will see intelligence sticking out of the eyes of his congregation. And I will assure you that you will not find any foolishness among them. This we must do, or stand alone, for the world of mankind is moving on in one solid column in search of wisdom. We, then, as the true church, must fight against barbarism, superstition, conjuration; against slavery and oppression of every kind, that stands in the way of the true word of God. I am glad to see that our Baptist denomination are brining in their thousands of Baptist believers every year. This should encourage us to go on with our good and well-begun work. If we will give the people the truth, God will always *speed the right*. It makes me feel proud to see our Methodist brethren so hard at work helping us to civilize the world. The day is not far distant when you cannot count any member in their church, except children, but what has been baptized by immersion. We look to the day, then, with fond hope, when all true believers in Christ will keep his commandments. That is, they are all to be baptized by immersion. Then we can all commune together. What a miserable spectacle it presents to the eyes of the civilized world, and the true Christian, just to see a man or a woman that has been born of God, and wants to go to heaven, and desires

to join the Christian church, just to have a little water poured upon them, in the face of the Scriptures and all of its teachings, and then call it baptism; it is enough to make an angel blush, much more should man. Times change, and man change with them, but the principle that God has laid down in His Word for the government of his church—they are truths. They are eternal and unchangeable. For we see that all the violent convulsions which have been brought to bear against the Baptist denomination have exploded, but they were never able to shake its foundation, because it is founded upon a rock, Christ himself being the chief corner-stone. Then, we, as a council of Baptist ministers, want to contend for the principles put forth by our Savior, that underlie all truth. And it is a solemn guarantee that "He that believeth, and is baptized, shall be saved." This is what we must preach. We know when our Savior came to His church, instead of finding there the true minister engaged in teaching these solemn truths, He found a set of ravenous demons sitting in the Holy Temple, robbing and cheating the people. He called them a "Den of thieves," so that the curse of David might be fulfilled in them. When it was said "let their table be made a snare and a trap, and a stumbling block, and their eyes darkened, that they might not see, and bow down their back always." Will we, then, as ministers, never want any such curse to overtake our name now, as we ride along through the world preaching, measuring and dividing truth from error, with a sharp and energetic voice, as though it was prepared by God himself. While those who are opposed to taking the word of God as it is, and preaching the truth, just hand them the Bible and tell them that this is our guide. Say to them, we live by this; we are governed by it. You will see them look cold and haggard in the face, as if they had been "weighed in the balance and was found wanting." At the same time, ask any of those sprinklers if they believe that John the Baptist did baptize Christ in the river of Jordan? he will say "Yes," but at the same time every muscle of his face will be drawn into a knot, and they will seem to go into a kind of convulsion, and say, "We give the candidate his choice." Now, we, as Baptists, have but one choice to

give, and that is the same choice that Christ gave, and that is, if they are converted and believe, they must be baptized, and only by immersion, before they can enter the pale of the Baptist church. But we must pray for them, that the mellowing sunlight of the gospel may shine upon them, and melt their cold and frozen hearts, so that when they preach they can preach the truth, and practice the same. Now, we that preach the gospel, want to make an earnest and independent examination for ourselves, in order to learn which is the true church that was established by our Savior and his disciples. Then, in order to do this, we must go to the fountain head, and that is to the Scriptures. And what we cannot find recorded therein, we are not to practice. Now, if we do that, we will, in the history of the world, be considered the army of the living God, and our church will be called "beautiful," for its situation in the world; and comely for its just laws, and "terrible as an army with banners" unfurled to the world of the wicked, enlisting soldiers for the Lord. In my last two messages, I gave the convention my views on the Theological School, which makes it unnecessary to mention it here. Yours in Christ,

H. P. JACOBS.

Rev. M. B. Black having been appointed agent to collect money for the school the convention was trying to build, made his report. He said that at the beginning of his mission he had placed \$200.00 in the bank at Greenville, Miss., half of which belonged to the convention, but owing to sickness in his family and indigent circumstances he was compelled to use the money, but was willing to make it good to the convention upon returning home, and gave his note for the amount due the convention, payable within 90 days. After considerable discussion, both pro and con, (Bro. Black) the report was referred to the executive board for its final disposition. The board, at its next meeting, made the following disposition of the matter:

Resolution by A. Fairfax to Executive Board:

WHEREAS, M. B. Black, our appointed agent of the Theological School, has failed to abide by the arrangement made between him and the Executive Board; and,

WHEREAS, He has failed to turn over any money collected by him for this purpose; therefore,

Resolved, That M. B. Black be, and is hereby, discontinued as agent of the Theological School.

Adopted.

The board then authorized the following information to be sent to him by Eld. F. J. Jones.

COLUMBUS, Miss., Dec. 16, 1872.

ELD. M. B. BLACK:

This will inform you that you have been discharged from the position as agent of the Baptist convention, and we hereby order you to turn over to Eld. F. J. Jones, all the books and papers belonging to this convention.

Done by order of the Executive Board.

H. P. JACOBS, Secretary.

On motion, the following was authorized to be printed in the Greenville Times, Vicksburg Times, and Missionary Baptist, of Memphis, Tenn.

NOTICE TO THE PUBLIC.

This is to certify that M. B. Black, of Greenville, our former agent for the Theological School, is now discharged, and Eld. A. Fairfax, of Waterproof, La., is appointed in his place, whom we cheerfully commend to public patronage.

Done by order of the Executive Board of the Missionary Baptist Convention.

ELD. R. POLLARD, President.

ELD. J. M. P. WILLIAMS, Cor. Secretary.

The note given by Elders Gray, Black, and Jones, at the convention of 1871, guaranteeing to the convention for the school one acre of land and \$1,000, was then presented.

Elder Wm. Gray, chairman, made the following report: Cash on hand, \$760; notes payable on sight, \$100; total, \$860; the balance due, \$140, will be forthcoming as soon as it is definitely decided that the institution will be located at Greenville. We have here \$860 and a letter from our townsman, Rev. Stephenson Archer, relative to that matter, all of which we submit to you for your consideration. The following is the letter of Rev. Archer's:

GREENVILLE, December 6, 1872.

To Missionary Baptist Convention:

GENTLEMEN: Appreciating every effort made to advance the Christian education of the great human family, and feeling an interest in the furtherance in your scheme, I take this opportunity to lend my aid to Eld. Wm. Grey, in the location of your proposed institution. He lacks \$140 in cash in making the requisite \$1,000, but has the amount subscribed by responsible citizens of Greenville. Owing to the shortness of time, he could not make the collection complete, but I feel safe in saying that should you conclude to locate it in our town, the \$140 will be forthcoming.

STEVENSON ARCHER.

This report was unanimously received and adopted by the convention, and the following committee: (J. M. P. Williams, Curtis Pollard, F. J. Jones, E. Moss and A. Fairfax) was appointed on location. Wm. Gray, H. P. Jacobs, J. S. Smothers, A. H. Dixon, Pleasant Grinston were appointed building committee with the instructions to proceed

forthwith with the work. After having appropriated \$125.00 for the expense of the building committee this matter was dismissed for the time being. Rev. Jacobs, alluding chiefly to such cases as that of Elder Blacks Just considered, offered the following resolution:

Resolved, That we, as a convention, will not allow any one to become a member of this convention who is liable for any money that has been placed in his hands for charitable purposes, such as buying lands or building churches, and not paying the same over when required.

Resolved, Further, that if any missionary, agent or person that has been employed by the Executive Board to collect money for any charitable purpose, who shall fail to report and pay over to the Board, all moneys according to the arrangement between them made, shall be expelled from the convention, and their names published, setting forth all the facts; and we recommend all churches not to allow any such men to enter their pulpits, for we call them "Jndases."

This organization, bearing the name and spirit of a missionary convention, created an Executive Board as we have seen with the prerogative of appointing missionaries to the destitute parts of this State. In keeping with the power vested in the board it appointed its first missionary in 1869 in the person of Elder Levin Wood, who at the first made good reports, but afterwards sold out his good name and influence among the colored baptist of Mississippi to a white campbellite preacher of the north while he (Woods) was in the north seeking aid for the school the convention was trying to build. This

campbellite preacher came south with Woods and consulted some of our old leaders upon the proposition he had made to Woods, but they gave him to understand that they did not have the baptist name for sale; if they could not help them without changing their names from Baptist to campbellites they might keep their money. Woods then personally accepting the proposition of this northern campbellite preacher who went with Woods to his (Woods) churches and to those over which he (Woods) had any influence and told them that he had been using the wrong name to them. Instead of the name *missionary Baptist* he should have used the name *christian*; many of them being but babes in the doctrine and practice of the Baptist church freely accepted the change and there by gave this denomination a foot hold among the colored Baptist of Mississippi. The Executive Board thus disposed of the matter when the case came under its consideration.

The following resolution was offered by H. P. Jacobs:

WHEREAS, It has come to the knowledge of this board, by Elder J. S. Smothers, that there has been certain spurious doctrine preached and practiced by Elder Levin Wood, an ordained minister of this convention, among the churches belonging to the convention, therefore be it

Resolved, That a committee of two be and is hereby appointed to investigate the matter, and report to the convention as soon as practicable. Also to visit the churches to which this doctrine was preached. Carried.

The committee was appointed and the following is the report of the committe appointed to visit Levin

Wood, to investigate the charges preferred against him:

DAVIS BEND, July 3, 1873.

To the Missionary Baptist Convention:

Your committee appointed for the above named purpose, beg leave to report that we have been to Davis Bend, and visited Eld. Levin Wood and the churches aforesaid, and after investigating the case thoroughly, found it to be according to our statement before you at Greenville: That he has, and is now, preaching contrary to our Baptist faith; and says he intends to, and will, break us up, and has succeeded in leading astray three churches, and caused them to change their name from Baptist to Christian churches.

We beg leave to further report that the other five churches that had been deceived by the said Eld. Wood, and whose representatives were with us that day, concluded to remain in the convention with us.

ELD. J. S. SMOTHERS,

ELD. R. POLLARD,

Committee.

Eld. Gayles motioned that Eld. Levin Wood be excluded from the convention and published; and that Elds. Pollard and Smothers be appointed a committee of two to visit the churches mentioned, and notify them of the action of the board.

The board, however, did not despair here but went on from year to year appointing missionaries. These missionaries had the privilege of going from church to church with printed license from the executive board to organize churches, ordain ministers, settle any trouble existing in the churches, organize associations, take collections and appoint women as

agents to solicit money for the educational projects fostered by the convention and make a general report either directly to the convention or indirectly through the board which appointed them. In keeping with the requirements of the missionaries Revs. Williams and Davis submitted the following reports to the convention at this session :

MISSIONARY REPORT OF J. M. P. WILLIAMS.

DEAR BRETHREN:—In compliance with the requirements of the constitution of this body, I herewith present to you the following report of my missionary work and its results for the year ending December 12th, 1872. We wish here to record our cheerful acknowledgement of the hand of God as being visible in the events which have transpired within the last year, as well as in the two or three preceding years. Shaking as it has our great nation to its foundation, and removing the weak and corrupting elements of slavery and injustice from its structure, and replacing them by the enduring indestructible principles of universal freedom and equality before the law, we humbly offer to the Almighty God the sincere emotions of grateful hearts for our enjoyment of all civil and religious liberties. While upon the field we held two associations, attended four funerals, prayed for seventy-eight children, ordained one candidate, Bro. Page Gibson. Administered the Lord's sacrament twelve times; baptized one hundred and two persons. There are twenty local ministers in my field. I have traveled 3060 miles by land, and one hundred and two by water. Delivered six lectures, have held twenty-five church meetings, and six councils on ministers for disobedience, etc.

Respectfully submitted to your honorable body.

ELD. J. M. P. WILLIAMS.

MISSIONARY REPORT OF A. H. DAVIS.

I have spent what time I could in the missionary cause. I did wait, however, very late before starting an association; the reason for so doing, I wanted to see whether I could hold it in Clinton. I failed to hold it there, and finally held one in Friendship church, at Edwards Depot, Hinds county, November 7th, 1872.

13 churches represented at \$3 each. .	\$39 00
24 Life Members at \$1 each... ..	24 00
Total.	\$63 00
Expenses for minutes....	\$20 00
“ hand-bills.. ..	2 00
“ Traveling.....	20 00
“ Clerk.. ..	5 00
“ Stationery	1 00
“ Stamps.. ..	2 00
Total.	\$50 00
Balance on hand.	\$13 00

I spent over one week in Madison county, but failed in getting any churches to meet with me. I have not been in Lincoln county. Respectfully submitted,

A. H. DAVIS, Missionary.

These are but samples of the reports made by missionaries at this time.

The executive board of the Gethsemane association made the following report for said association:

The executive board of the Gethsemane association convened at Shiloh Baptisht church, November 30, 1872.

Resolved, That we send a delegation of four to

represent the Gethsemane association. We have 27 churches; we have 4,526 members; we send you \$50 of missionary money for the purpose of building a theological school.

Resolve further, That we will do all in our power for the convention. We know that we are poor, but we will never be satisfied until we can get a theological school where we can educate Baptist ministers.

Resolved further, That we are tired of dreams and foggism. We want the pure word.

DELEGATES.—A. H. Dickson, Wm. Holland, D. Higgins, A. Taylor.

We can glean from this report the feelings of this association pertaining to their desire for an educated ministry among the Negro Baptist generally, even at this period. Other associations, too numerous for special consideration here, made good reports and earnest pleas for an educated ministry among the Negro Baptist of Mississippi. The following miscellaneous instructions were published and sent abroad with the minutes for the benefit of those who needed such information.

MISCELLANEOUS INSTRUCTIONS.

A Baptist church is a *body* of *baptized* believers. When it is properly organized it becomes an *independent* body, possessing the sole right to choose, elect, and discharge its own officers, discipline its members and council them, and cannot be interfered with by any other church, officers, or members so long as it keeps within the bounds of Baptist faith and practice. A Baptist church has no branches. One pastor may preside over as many churches as he can attend to; provided he does it by the wishes of the people. No man can force himself on the people to preside over them against their will. A local minister has no authority to administer sacrament, baptize, or marry. This right is given by "prayer and the laying on of hands;"

or, in other words, it belongs to elders, ordained and set apart to the gospel ministry. Its origin is divine, and it should be regarded with reverence. I speak of this that you may know it is wrong, for in some counties it has come to my knowledge that local preachers are baptizing and performing matrimonial ceremonies. No church nor elder has authority to grant license to any one who is not a full member of their church. Every church has a right to license its own members only. Local preachers, holding written license, should obtain printed ones, as a resolution has been passed in convention, and our associations do not recognize a written license. The printed form can be purchased of Rev. H. P. Jacobs, Natchez, Miss., or of the missionary of your county. Young men who intend to enter the ministry should study the "Articles of our Faith and Practice." They will be found in this book. Read the president's message carefully, as it contains important facts. The Baptist church has only two sets of scriptural officers, namely, pastor and deacons. They ought to be elected once a year. Deacons and pastors should agree—Any man who gets drunk, fights, sells whisky, separates man and wife, or lives in unlawful cohabitation, or is father of unlawful children, or preaches false doctrine, or is known to commit adultery, he should not be permitted to hold charge of your church or preach in your pulpits. Any church when in trouble that cannot be settled among themselves, should direct the deacons to call a council of elders, as we are directed to do in the Baptist directory, to whom should be submitted their affairs, and then submit to its decision. A council for settling church difficulties should consist of as many elders in good standing (in our faith) as can be notified.

An ordaining council should consist of five and upward; never less than three. Missionary Baptists have no bishops nor presiding elders, nor senior deacons. We have a president of our convention who is a moderator of that body when in session, and who is ready at all times to answer any questions his brethren may desire to ask, and for convenience we have missionaries in each county whose duty it is, during the recess of the convention, to travel among the churches, correcting any or all errors that

might be referred to them, explaining our laws and discipline to those who are ignorant of them, holding associations of ministers and churches, and organizing new churches wherever it is necessary. The convention pays him no salary, but he is allowed to take up his pay wherever he can, and report to the board quarterly. Churches may appeal to him on any subject in reference to the church laws. It is the duty of every church to take up a collection four times a year, and send to the secretary, at Natchez, Rev. H. P. Jacobs,

Brethren, in making out the church letter for the convention, which meets in Natchez on the 24th of July, 1873, will please pay attention this rule: 1st. Give the name of your church. 2d. Your pastor. 3d. Your town, county, and State. 4th. Your delegate. 5th. Membership. 6th. Baptized. 7th. Dismissed. 8th. Expelled. 9th. Children blessed. 10th. Marriages. 11th. Death. 12th. Visits to sick. 13th. Sunday schools. 14th. Sermons preached. 15th. Money for missionary; money for building purposes; money for entering churches; money for minutes; churches organized; name of the church; date of the month and year. Then Sunday schools likewise, and societies.

If you will follow this rule your work done during the year will always be found in the minutes in shape, readable. In getting up these minutes I have labored hard to keep out mistakes, but owing to many badly written letters, and imperfectly spelled names, I fear that some of my brother delegates will be displeased. You should understand that long letters, setting forth the good qualities of sister Mary and mother Phoebe, and where John took his text, and what Bro. James sung, the names of the children blessed, and their mother's names, are actually unnecessary. All we want is facts and figures, showing the spiritual growth of your church. I write this for the benefit of those who have yet to learn how to write a church letter. Our college for educating our young men will be commenced this year, and it is hoped that ministers will do all they can in money and influence to assist the work. Rev. A. Fairfax, of Waterproof, Louisiana, and F. J. Jones, of Greenville, Mississippi, are our agents to collect money to

aid in its erection. If the deacons or clerks of churches will read these minutes to their congregation once or twice, it would, to a surprising degree assist them and the pastor in their duties. Now, my brethren, let us remember the rules and suggestions which are mentioned here, and practice as well as teach them, that the world may read upon our church banner the inscription: One system, one church, one practice, as plainly as "One Lord, one faith, one baptism."

REV. F. J. JONES, Greenville.

During this session the time of meeting of the convention was changed from December 12 to July 24. Provision also was made for the representation of Sunday schools at \$3.00 each. This was done by a resolution from Rev. G. W. Gayles.

The total number of churches, associations and societies reported at this session was 188. Total amount of money collected, from all sources, \$1724.02. The convention adjourned to meet at Natchez, Miss., July 24, 1873. Officers: Elder H. P. Jacobs, president; Elder F. J. Jones, recording secretary. Executive Board: Elders R. Pollard, president; H. P. Jacobs, corresponding secretary; J. M. P. Williams, recording secretary; J. Smith, G. W. Gayles, Wm. Gray, J. Shaw, H. Williams, A. H. Dixan.

THE SIXTH ANNUAL SESSION OF THE BAPTIST MISSIONARY CONVENTION.

This session of the convention is regarded as a semi-session, it is so recorded in the minutes of the convention for 1873; the other half session was held in New Orleans, La., in July, 1874, of which, no reports are given. The half session that was held in Mississippi convened with the Rose Hill Baptist church at Natchez, beginning July 24 and ending July 29, 1873. Rev. H. P. Jacobs, president, called

the meeting to order and after devotional exercises the following communication was read from the convention of Louisiana:

NEW ORLEANS. LA., July 22, 1873.

DEAR BRETHREN:—It is with great pleasure that we, the Baptist Consolidated convention of the State of Louisiana, send to your honorable body a delegation composed of Elder Geo. W. Walker, Elder Geo. W. Merritt and Elder A. M. Newman, to represent us.

We sincerely pray that all your deliberations may be stamped by the spirit of wisdom and of goodness, and that your great work will be blessed until our entire denomination shall stand forth as a unit in every noble work.

Enclosed please find the sum of three dollars.

After which the right hand of fellowship was extended to Revs. A. M. Newman, G. W. Walker and G. W. Merritt, representative of the fact that the Louisiana convention was joining hand with the Mississippi convention in its efforts to foster the cause of Christ. The address of welcome was delivered to this delegation representing the Louisiana convention by Elders Jacobs and Pollard, which was responded to by the delegation from Louisiana. "The addresses were delivered with much feeling and tenderness, each speaker pledging himself to labor for the mutual good of church."

The Introductory sermon was preached by Elder Wm. Gray from II Kings 1:3. After which the president delivered the following annual message which you will find replete with many points of interest. Let us read it.

PRESIDENT'S MESSAGE.

MY BRETHREN:—This is my fourth message as your

president. You are aware, doubtless, that this writing of messages to a religious assembly is something new in the history of the church ; but feeling, as I do, under the new order of things to us as colored Baptists, I thought that I could best subserve the interest of the convention by giving my views to them in writing. That is what led me to this conclusion. The leading topics that are set forth in my message are these : The first was upon the Holy Scriptures and our duty to each other as ministers of the gospel. The second was upon the union of the Baptist church as a medium of strength. The third was the meaning of the Baptist church and its mission in the world. This message I write under the "Speck and Blot of the Human Character," showing, at the same time, if any one has a speck or blot on his or her character, they cannot enter into that high order of society that is necessary to fit them for the kingdom of God. Now, to prove this position : First, we see in human society that a great many men have, by intrigue and corrupt practices, risen to high positions, and are now called honorable men in society. A tyrant, if he succeeds in his undertaking, will become a man of nationality in human society ; but not so with God. If a man be covered with blots upon his character he may succeed for a time, but his sins will find him out. These blots must be removed by prayer and an honest course of life, if they ever expect to enter the paradise of everlasting bliss. Nations change their forms of government ; sometimes it is for the best ; sometimes it is war in their midst. So has the church undergone the same things. Sometimes it is by war among its members ; sometimes by change of pastors. This, too, is sometimes necessary ; for if it were not left in the power of the church to change its officers when they believe it is best for the congregation, it might happen that the pastor or officers of the church might get on them the dark spots of disrepute. When this does happen to any ministers or officers of the church, they are no more fit to be leaders of morals. This is why I write this message under the head of "Speck and Blot of the Human Character." There are men at the head of churches now that this convention knows that ought to be removed. My brethren, you must remember that we are

now free. We have got the spelling-book which is the great cannon of power in a national point of view, and is the true road to intelligence. As that is the case, the eyes of the world open upon the colored man more than upon any human being in the world. We are working out a great problem for ourselves. Then we, as ministers, that constitute this convention, have a great work before us; and in order to accomplish it we must spare no pains in trying to educate ourselves and stand firm and survive the wicked effects of intemperance, immorality, and be acquitted of any and all participation of crime. Now, I am proud to say, that the Baptist church is beginning to adapt herself more and more to the spirit of the age—that is, giving better support to their ministers and building institutions of learning. From this time forward her mission will be onward and upward. But it must be remembered at the same time by all that know her, that she will not change her form of government, nor any of her former ceremonies that has brought her safe this far, as her policy is unalterably fixed upon the great doctrine of one Lord, one faith, and one baptism. Now, my brethren, there has been some dissention among us as a denomination that looks like a little family strife, but I am glad to report to you that your Executive Board has been the means of healing them all up. There is yet a few churches in the State that are not with us in the convention; but we all know the cause of it. The leaders of these churches are like the old story of the dog in the manger—"he could not eat the hay himself, but would lie on it and bite the ox when he came to eat." So it is with that class of preachers; they can't preach or teach themselves, but lay around their churches and keep their people shut out from light and knowledge. But let us move forward and keep step with the spirit of the age. That is the only way any denomination can succeed.

Now, I will call your attention to another fact that is too much indulged in by our preachers. *Our* mission in this world is not to preach to the dead, but the living. The most of our ministers have a custom of preaching the funeral of persons that have been dead for many years. *That* is not right, and is not keeping step with the

progress of civilization. Now, the time to preach any one's funeral is when you bury them. But as long as we keep up the custom of preaching any one's funeral so long after they have died, it will prevent our people from making the necessary progress in point of civilization. They will now go further to hear a long history of the dead than they will to hear the strongest reason of logic by any man who can set forth the terms of the gospel, in the best of language, how men and women ought to live to get to heaven when they die. So you see it is necessary for us to quit these old customs.

Now I will call your attention to another fact that is prevalent among some of the churches that must be removed, and until it is done, it is a blot and disgrace on the character of the church: that is to allow persons to live in the church in unlawful cohabitation. I find this among a great many of the colored churches. Now, if any man and woman live together let them marry, and if they cannot, let them stay out of the church—in the world, where they belong. This I call your attention to because it is the rule of this convention not to allow any church to become a member of it that allows any such thing. Remember that this is right, and people who are Christians will bow to the laws of the church and not the church to them.

One more thing I desire to see practiced by our preachers, and that is to marry persons in their churches; especially those that belong to the church, and to be married by some minister of the gospel. As the marriage relation is the highest order of social society, therefore I want to see it honored in the highest degree when it is performed. This can be done if we teach our congregations to such.

Now I will give you my views on what is the best for us to do in regard to the missionary work. It is the intention of a missionary society to send out missionaries to teach. If they have not got any one that is calculated to do that work, they do not send them, but send them to school and have them learn, so when they do send them out they *can* teach; and what they can not get on their field of labor the society raises money to help support him. Now, we, as a denomination, must have educated minis-

ters to teach our people. Them we have not, and in order to get them we must encourage our young men who say they are called to preach to go to school. And we must assist them while there. Let this be known and you will have hundreds of applications by young men who will say they are called to preach, just to get to go to school at the expense of the church. But the judging of them as to the character and ability must be left to the executive board. As men must be taken for their merits and abilities, and not for favors, they must be as the Apostle Paul says, "Men that are apt to teach." We have a great work before us. We are poor and have but little money. This we had better spend in that way than in any other. Now we have seen the fruits of sending men that were neither calculated to preach or to teach. They have done us no good and have brought disgrace upon the cause. Now in order that we may not have this same thing repeated upon us we must have more teachers and fewer preachers.

I will now call your attention to the facilities to educate here in our State. We have an institution known as the Alcorn University ; where any young man can go free of charge, by working four hours a day ; then he can get his board and washing free. The institution is governed entirely by colored men. As for our Baptist Academy, we are hard at work raising money to start as soon as possible. Brethren, you must remember that this school, if established, has to be sustained by contributions taken from the various churches ; yet you must know that three dollars, collected from each church that compose this convention, will not build a school that will cost ten thousand dollars and pay the teachers. There has not been one dollar sent to the board for the erection of the school as yet. What money we have is in the Freedman's bank, and the board will not start to build until they get money to finish. Brethren, we have started this work, and I think I see an earnest intention on your part, as ministers of the gospel, to make this convention a success. The eyes of the country are open upon this convention, to see how long colored men can maintain an organization of such great importance. We know that many have fond hopes for us and wish us success. Now we must not let their hopes be-

come blasted. We can make this convention of Baptist ministers foremost in the history of the world for its intelligence, and as a source from which the future policy of the Baptists may be shaped. My brethren, I hope the sentiments I have set forth in this message to you will not be by you laid aside as a "dead letter;" but, as Baptists, I trust it with you, relying on your energy, and your intelligence to support the convention. I want you to remember at the same time, that the gospel is lying at your feet in the hands of ignorant men, from which it cannot rise without education. Relying on you for help and the mercy of God, I submit to you for your consideration this my fourth annual message.

ELD. H. P. JACOBS, President.

After adopting the above message, two hours were spent in discussing the propriety of organizing a farmer's convention. It was argued that such a convention would be the means of hastening the equality of travel and securing equal rights to all our people in other respects. The matter was referred to the Executive Board, with instructions to report at an early date.

During this period of the history of the Baptists of Mississippi, many incompetent men were putting in their application for ordination. Their churches had few, and, in some cases, no men in them, or in the neighboring churches, qualified to ordain and set them apart to the full work of the ministry. At this time there was that high honor attached to the title *Elder* that made every "stump preacher" and Saturday night exhorter yearn to be full fledged and set up as the leader of a flock. There was a wild rush of these "licentiates" towards the front. Some got there, others fell by the wayside. In one extreme case, one ordained minister, one "licentiate," and one exhorter, composed the council that examined and

set apart a brother to the full work of the ministry. (Minutes of 1873, page 32.) The case was brought before the Executive Board of the convention, and the board decided that an ordaining council composed of less than "*three elders*" is *illegal*, and the brother was requested to leave his credentials with the board for further consideration. To remedy this state of affairs, and to put a check on the ordaining and setting apart incompetent men to exercise the privileges and to share the honors of the worthy ordained ministers of Christ, Elder F. J. Jones offered the following resolution:

WHEREAS, It has come to our notice that brethren have been ordained by illegal and incompetent councils; and,

WHEREAS, Great evil has resulted from the same; therefore, be it

Resolved, That we, as ministers composing this Baptist convention, do pledge ourselves not to ordain any one except he can show a letter of commendation from the church of which he is a member, or from a congregation calling him to preside, setting forth his good character and qualifications as a proper person for ordination.

Resolved, That we recommend to our Baptist churches not to ordain any one except it shall be in our county or parish associations or general convention.

G. G. Middleton moved its adoption. Carried.

The next day Eld. H. P. Jacobs moved to reconsider the resolution in reference to candidates being ordained either in associations or conventions. Motion carried.

The secretary read the resolutions, and the objec-

tionable features were discussed at length, and, on motion, it was again referred to the committee on resolutions.

Later the committee on resolutions submitted the following report:

REPORT OF COMMITTEE ON RESOLUTIONS.

Your committee on resolutions beg leave to report on the resolution on "Ordination," which you saw fit to refer to the committee:

As there are so many brethren ordained who are not competent for the ministry, and thereby many of our people are misled, we would ask our churches if it would meet their approbation, when they have a candidate to be ordained, that they would send him to the convention or county association, as in either place there will be satisfaction given. The work of ordination is a very important one. Many of our churches are languishing for the word of God and competent ministers. The only way to get them is to have men in the council who understand the duties of a minister, and who can fill the office with credit. Hoping this will meet the approbation of the churches, we would suggest that the word "resolve" be stricken out, and the words, "we would request the churches, if it meets their approbation," be inserted, recommending that the resolution as changed or amended, do pass. We respectfully submit.

ELD. G. G. MIDDLETON, Chairman.

I record the above as an explanation of the fact that so many of our brethren were ordained in associations and conventions, rather than councils called by their respective churches. The following are some of the letters that the candidates had to present to the body ordaining them:

BRUINSBURG, Claiborne Co., Miss., July 10, 1873.
Wall Street Church to the Convention:

This is to certify that, by order of the church, I recommend to you for ordination our brother, S. J. Allen, a member of this church.

ELD. M. BLUE, Pastor in charge.

NATCEZ, Miss., July 25, 1874.
Pine Street Church, Elder H. P. Jacobs, Pastor, to the Convention:

This is to certify that, by order of the church, I recommend to you for ordination our esteemed brother, A. W. Shields, a member of this church.

JAMES CARTER, Secretary.

WATERPROOF, La., July 20, 1873.
Myrtle Grove Church to the Baptist Convention:

This is to certify that our brother, George Brooks, is a member of this church in good standing. He feels that he is called to the gospel ministry, and his church sends him to your honorable body to council for ordination, praying God to endow him with wisdom and the Holy Spirit. By order of the church.

A. FAIRFAX, Pastor.

A. HARDMAN, Secretary.

ST. JOSEPH, La., July 20, 1873.
Avondale Church to the Convention:

This is to certify that Eld. James Briscoe is a member in good standing of this church, and we feel justified in sending him to the convention to stand before you for ordination, with our hearty prayers that

he will pass the council and return to us with honor.
Done by order of church.

HICKS MARSHALL, Senior Deacon.

P. T. BUCKNER, Clerk.

WORK OF THE BOARD DURING THIS SESSION.

The board did good and faithful work during this year, matters of various kinds and unique in character presented themselves from every source to the board, but the board, with the wisdom of a Solomon and the patience of a Job, delt with and adjusted all of them. The following is some of the work of the board: Thereport of the committee on plan and specification of school building was referred to the board. The case of Elder M. B. Black for misappropriating conventional money, was referred to the board for settlement. Black was brought before the board and satisfactorily adjusted the matter. The matter of illegally ordaining ministers was referred to the board. The union of the Mississippi and Louisiana conventions was effected by the board. The consideration of sending 10 students to Alcorn college was discussed and decided by the board. The bill of Major O'Hea desiring \$100 for superintending building of school house, was referred to the board. The changing of the name in the deed of "Theological School" to "Missionary Baptist Education Academy," was done by the board. Agents and missionaries were appointed by the board. The board decided to erect a brick building 40x80 with two stories; a chapel on the lower and a lecture room on the upper floor. The case of Elder Meekins, charged with "illegally possessing some papers," was considered by the board, and Meekins was exonerated. The board received Elder G. W. Washington's note for \$25. The

total expenses of the board, for railroad and service, was \$335.50. The board had two meetings of 5 days.

We cannot very well report the number of churches which represented this year, because many of them represented through associations organized by missionaries sent out by the convention. The total amount of money collected this year, from all sources, is \$2,031.31. The officers were as follows: President, H. P. Jacobs; secretary, F. J. Jones; vice-president, A. Swan; treasurer, Benj. Thornton; corresponding secretary, H. P. Jacobs. Other members of the board: R. Pollard, president; G. W. Gayles, A. Fairfax, J. S. Smothers, Wm. Gray, J. M. P. Williams, J. Coleman, J. Brisco, H. Williams, H. Miller, A. H. Dixon, J. Smith. The convention adjourned to meet in New Orleans, July, 1874. This session, as we have said, is not reported, nor is it regarded by the minutes of the convention.

THE SEVENTH ANNUAL SESSION OF THE BAPTIST MISSIONARY CONVENTION.

The seventh annual session of the convention was held at Greenville, Miss., July 22, 1875. This session was pursuant to a call of the Executive Board. The convention went into temporary organization, after devotional exercises, with Rev. G. W. Gayles, temporary president, and A. Jones, secretary pro tem. After some preliminary exercises, the president, H. P. Jacobs, resumed his chair, and read the circular letter of the ex-board that had summoned the convention together. After which a resolution was offered to the effect as to confederate this body with "Northern Baptist Churches" to establish a theological school in Mississippi. This school was, no doubt, the original Natchez Seminary, now known as Jack-

son College, which came not only to the relief of this convention with its educational struggles, but also just in time to relieve the brethren of the old General Association of Mississippi of theirs. Its history is given in another place in this book.

The following communication was read from the "CONSOLIDATED AMERICAN MISSIONARY CONVENTION."

"BROOKLYN, New York, July, 1875.

"The Consolidated American Baptist Missionary Convention to the Mississippi Baptist State Convention, to meet in Greenville, Miss., on the 22d instant — Greeting :

"DEAR BRETHREN: We think of you in our prayers, and most heartily bid you God-speed in your labors of love. "Lift up your eyes and look on the field." This is the command of our Captain, the great Head of the Church. You are trying to obey. He says to us: "Go ye into all the world and preach the gospel to every creature; and he that believeth and is baptized shall be saved." We are also trying to obey. Your work and our work is one; your faith and our faith is the same; your God and our God is one. Your hope and our hope blends into one. We are brethren. Then let us take each other by the hand and go forward in the name of Jesus, to make conquests for Zion. We stand ready to co-operate with you in every good work. The "National Monitor" is our organ; it is also yours. Use it. Speak through it and tell the people to go forward. Is there a lion in the way? But God speaks; He is for us and with us—who can be against us? Marvel not; with God all things are possible. We would be pleased to have our secretary with you during

your deliberations, but other duties prevent. Elders Wm. Gray and H. P. Jacobs will represent us as far as it may be necessary or agreeable, and they will tell you of our purposes and assure you of our warm and deep sympathy. They will communicate to us any messages you may be pleased to send. * * *

“We are yours, etc.,

“CONSOLIDATED AMERICAN MISSIONARY
CONVENTION.”

It was then ordered that one dollar of the money sent to the convention by each church be forwarded to the Consolidated Missionary Executive Board at New York, as a subscription for the “Baptist Monitor,” which had been previously adopted as the organ of this convention. The president, for some cause, did not deliver his usual annual message, but satisfied himself by preaching the “Introductory sermon” and offering the following resolutions:

WHEREAS, Our numbers are largely increased—increased to that extent that delegates from each church make our convention a heavy and unwieldy body, taxing too much upon the hospitality of citizens where we convene, and effecting no good, but rather impeding business; be it

Resolved, That the churches in each county shall have an association one month prior to each meeting of the convention and collect reports and contributions, and elect three or more delegates to bear them to the convention.

Resolved, That this shall not be so construed as to exclude from the seats of the convention any delegates of churches who may deem it proper to come.

WHEREAS, It is expedient that we should use

every means possible to secure funds for the education of our young ministry.

Resolved, That each church within our bounds select an educational committee consisting of five ladies, giving one Sunday in each month to take up a collection for the above purpose.

Resolved further, That said committee shall forward all amounts collected to the secretary of the Executive Board, who shall receipt for the same; said committee to report at least once every three months.

Resolved, That no expelled ministers shall be allowed to enter our pulpits.

Resolved, That any member or members who may be expelled from our churches, shall not be considered brethren and sisters until they become reconciled with their churches; and resolved further, that we will not address them as such.

Resolved further, That a vote of thanks be tendered to Elder William Gray and the citizens of Greenville, for the hospitality displayed and the wonderful energy and self-denial of all to make our stay agreeable while among them.

Resolved further, That the tokens of Christianity were manifest among our hosts, and the memory of their kindness will long remain a sweet morsel for a memory of a pleasant time.

H. P. JACOBS.

The following was then offered by Elder R. Polard:

WHEREAS, We hear that some of our ministers have been sprinkling children, which is contrary to our usages; be it

Resolved, That all ministers so doing shall be re-

ported to the Executive Board, who shall immediately investigate and punish.

WHEREAS, Annual elections of pastors are detrimental to the cause of Christ, as they create strife; be it

Resolved, That they be abolished; and resolved further, that pastors shall retain their churches as long as pastors and churches can agree.

The following by Eld. Smith:

WHEREAS, Many local preachers have assumed the powers and duties of ordained ministers, organizing churches, receiving and baptizing members, and various duties belonging only to ordained ministers; be it

Resolved, That all ordained ministers see to it that local preachers shall only preach the gospel where God, in his providence, may open the doors for them, and such other duties as per directions in Pastor's Manual, pages 60 and 61; also, Hiscock's Directory, page 265, article 11.

PETITION OF JEFFERSON COUNTY ASSOCIATION.

WHEREAS, Elder John Smith has zealously worked to build up a true and perfect Baptist church unto God, and is now making rapid progress in our county to make us a more united and true Baptist church; and

WHEREAS, The removal of him from our midst would endanger our progress very much and bring back the old rule of inexperience in our church associations that prevailed before he came in our midst; therefore, be it

Resolved, That we humbly pray the honorable convention to re-appoint him to our mission and send him back to us again, where he can finish the good

work he has now begun with us. * * * *

REV. A. FRY, Vice-Moderator.

G. D. STEWART, Secretary.

Rev. Smith informs me that it was his custom to literally whip any offending member of his churches, and make him promise to obey the rules of the church.

The executive board had a great deal of unfinished business to attend to at this session of the convention, as the convention was in session only two days. For some unstated reason they thought it expedient not to hold a very long session, especially at this time. The political campaign in Mississippi during the fall of 1875 is very suggestive here. At this sitting of the board Elders A. H. Davis and Curtis Pollard respectively of Edwards, Miss., and Delta, La., were substituted for Elders A. H. Dixon of Columbus, Miss., and William Shorter of Concordia Parish, La.

The following resolutions were offered to the board by Rev. G. W. Gayes:

WHEREAS, We the members of the executive board, believe that it is detrimental to any religious organization that any officer should hold more than one office, as it gives an appearance of a manipulation of offices by ambitious brethren, be it

Resolved, That the office of corresponding secretary be declared vacant.

Resolved further, That no officer shall be eligible for another.

Elder William Gray offered the following, which, on motion, was received and agreed to:

WHEREAS, It is the duty of the recording secretary of the board to fill out all missionary documents

emanating from this board and from this convention, be it

Resolved, That all documents issued by the board shall be signed by the recording secretary and countersigned by the president of the board or convention.

Resolved further, That hereafter all missionaries shall report to the board, through the corresponding secretary, the success of their labors, every three months.

WHEREAS, There is a law requiring the treasurer of our convention to give bond as security for all moneys received and disbursed by him and belonging to said convention.

Resolved, That hereafter the treasurer shall enter into a good and sufficient bond, with two or more securities, for all amounts he may receive from the convention, said bond to be approved by the executive board. The signatures of president and secretary, and seal attached over action of board, shall be considered an approval of said bond.

Elder G. W. Gayles was made corresponding secretary at this session of the board.

The following resolution was offered by Rev. J. S. Smothers:

Resolved, That it is the sense of the executive board that the powers vested in it are the same as in each convention of churches; a board delegated with full power to do and act for the churches in all things which they may deem proper, enacting rules, etc., as a convention, thereby being a continuation of the convention; and all acts, deeds, etc., performed by said board should be observed by the churches as acts, deeds, etc., of the convention proper.

Bro. Benj. Thornton, treasurer, made his report

and stated that owing to the suspension of the Freedman's bank that all surplus money of the convention is not, and may never be, available. The treasurer kept the money belonging to the convention in the above stated bank. This was quite a calamity to the convention's finances. No wonder the school question took the shape it did. The amount the convention lost in the Freedman's bank was (\$1547.08) one thousand five hundred and forty-seven dollars and eight cents. Amount received at this session \$523.65. The convention adjourned to meet at Yazoo City July, 1876.

The officers were as follows:

Eld. H. P. Jacobs, President, Natchez, Miss.

Eld. A. Swan, Vice-President, Natchez, Miss.

Bro. Wm. A. Jones, Secretary, Edwards, Miss.

Eld. F. J. Jones, Assistant Secretary, Greenville, Miss.

Bro. Benjamine Thornton, Treasurer, Natchez, Miss.

EXECUTIVE BOARD.

Eld. R. Pollard, President, Natchez, Miss.

G. W. Gayles, Corresponding Secretary, Greenville, Miss.

J. M. P. Williams, Recording Secretary, Natchez, Miss.

MEMBERS.

Eld. A. Swan, Natchez, Miss.

Eld. J. S. Coleman, Natchez, Miss.

Eld. Henry Miller, Natchez, Miss.

Eld. J. S. Smothers, Port Gibson, Miss.

Eld. A. Shaw, Vicksburg, Miss.

Eld. H. P. Jacobs, Natchez, Miss.

Eld. J. Briscoe, Natchez, Miss.

Eld. Henry W. Williams. Natchez, Miss.

Eld. John Smith, Natchez, Miss.

Eld. A. H. Davis, Edwards, Miss.

Eld. Wm. Gray, Greenville, Miss.

Eld. Curtis Pollard, Delta, La.

THE EIGHTH ANNUAL SESSION OF THE MISSION-
ARY BAPTIST CONVENTION OF MISSISSIPPI
AND LOUISIANA.

This session had two places of Meeting. First with the Mt. Pleasant Baptist church Delta La., July 25, 1876. After two days work in Louisiana the convention was moved July 27 to Vicksburg, Miss., and terminated its work in the King Solomon Baptist church July 31, 1876. In Louisiana new officers were elected. The various committees were appointed. The treasurer's report was considered and adopted after a heated discussion. The Introductory sermon was preached by Elder J. M. P. Williams and on the evening of the second day the treasurer's report was undergoing a reconsideration when a drunken preacher by the name of Ed Troy, not a member of the convention, created so much confusion that Elder G. W. Gayles was forced to move that the convention adjourn to meet in Vicksburg with the King Solomon Baptist church. This motiod having prevailed, at 10 a. m. July 27, 1876 the convention convened with the King Solomon Baptist church. Revs. H. P. Jacobs, G. W. Gayles and Frank Drake, having been appointed a committee to revise the constitution, recommended the following changes which became a part of the constitution:

Amend section 7, so that it shall read as follows:

"The president, vice-president, secretary and treasurer, when elected, shall hold their office for five years.

The president and vice-president shall be members of the executive board.

The corresponding secretary and recording secretary shall be elected by the board, and shall hold their offices as members of the board for five years.

The terms of office of the other eleven members of the board shall expire as follows: Two the first year, two the second, two the third, two the fourth, and three the fifth year.

Sec. 8. It shall be the duty of the convention, at each annual session, to elect suitable persons to fill the places of those whose terms expire. All vacancies that may occur in any of the offices from death, resignation, or expulsion, shall be filled by the board until the convention meets.

Sec. 9. The board shall be permanently located at Natchez, Miss.

Sec. 10. No church that belongs to this convention, shall allow a minister to take charge of its church, unless he belongs to some Baptist Missionary convention.

This is not to be construed so as to interfere with the internal workings of the church.

We adopt Hiscox's Directory as the guide for the convention.

Elders A. H. Davis, S. P. Watson, A. Jones, J. Lewis and J. W. Hodge, were made messengers to the Jackson association to get it to represent in this convention on terms agreed upon by the association and messenger. They did not unite. The time had not come.

This year a new set of officers were called into

service. The following officers were elected: President, G. W. Gayles; Vice-President, J. Smothers; Secretary, Eld. J. H. Bufford; Treasurer, Eld. G. N. Johnson. The other members of the board were: Revs. R. Pollard, A. H. Davis, J. M. P. Williams, Joseph Taylor, H. P. Jacobs, J. W. Hodge, H. W. Williams, John Smith, J. S. Coleman, A. L. Christmas, P. Grimson. A vote of thanks was rendered the retiring officers for their patient labors and earnest service for the extension of the Masters cause.

Rev. Jacobs, at the beginning of the work of this session at Vicksburg, rendered the following "President's message:"

Brethren of the Convention: It has been my custom, at each meeting of the convention, to deliver you a message, setting forth the various plans that I deemed best for us to adopt as a denomination. I have observed wherever those plans have been carried out they have worked well, and the church and people have been benefitted thereby. But at the same time, some of our brethren have forgotten the obligations they are under to obey the laws of this convention, and I thought I would try to explain more fully the meaning and intentions of this convention.

First, It is to associate our churches together as one large church, the members of the convention to compose this large church.

We have our rules, regulations, constitution and by-laws for its government. The members are just as much bound to obey the laws of this convention as they are to obey the laws of the state, as the convention is incorporated by the legislature of the state.

One of our laws requires that each pastor should appoint five sisters in his church, who shall be known as the Committee of Education.

The church is to give them one Sunday in each month to take a collection for educational purposes, and they shall make a report to the board every three months.

I am sorry to say that in most cases this has been neglected.

I sincerely hope, hereafter, this will be attended to, for if we ever expect to succeed as a denomination, we must educate our minister.

I would recommend that the churches do not license nor ordain any more ministers unless they are educated. I mean by this that they shall have attended school at least three years. That at the length of time our Savior had His disciples under His training. If we want our churches to prosper, let us imitate Christ.

Do you think I want to stop those whom God has called to preach? I do not. But I say to the churches, if one of your brother members tells you he is called to preach, and you know he has no education, let the church give those five sisters the power to send the money raised for educational purposes to the executive board. We will give the balance.

Then after the brother is educated, we will turn him loose to preach.

The Northern Baptists are coming South, buying and building school houses to help us educate our young men and women and let us do all we can to show our appreciation of their good work. I further recommend that as we have our own state and part of Louisiana organized, we extend our work into other fields, Alabama and Arkansas.

The president of this convention should have jurisdiction in these states. We want to send a missionary to Texas.

I will again call the attention of our brethren to the habit they have of preaching the funeral of persons who have been dead for years. The time to preach one's funeral is when you bury them; that is enough; let us preach for the living and try to prepare them for death. I will now refer to a growing evil among our preachers, that of splitting the churches. This convention will not recognize any preacher who is guilty of such an act. What is the remedy? When a pastor and the brethren cannot agree, I say to the brethren, "do not divide among yourselves. Stay in your church, and call a council from different churches, lay the whole case before them, and let them decide who is right and who is wrong." This I advise because I think it will save the churches.

There is another great hinderance to our progress, as a denomination. That is, being split up into little fragments. A great deal of this is done by ministers, who have been ordained without having charge of churches.

They will often split the church to get a congregation to preahh to.

At our last convention we passed a law that we would not ordain any more preachers unless they were called by some congregation to take charge of them. I am sorry that some of our brethren have not observed this law. All preachers who violated the law of this convention should be stopped and their license returned to the board, there to be held until their wrongs are made right.

I further recommend that hereafter we will let no man have the use of our pulpits to preach in, unless he can produce a printed license, showing that he belongs to some regular Baptist convention. Let the officers and pastor of the church see the man's credentials before you let him preach. My reason for these recommendations are that we, as colored people, have more preachers than Christ had prophets and disciples, and yet it is plain to the world that colored churches are not making that advancement in intelligence they should.

They seem every year to be better satisfied with that sort of preaching that consists in putting fingers in their ears and groaning, and talking of dreams and visions.

Brethren, that sort of stuff will not do ; it will never enlighten any people. If those brethren were educated, instead of doing those things, they would give the people the word of God, telling them how to live consistent, Christian lives, teaching them to do the dnty nearest them, with hearty good will, and to fill every station in life, however humble, honestly and earnestly.

Such, my brethren, is the calling of a minister of our Blessed Lord and Savior, and we should consider the office too sacred to be lightly entered into by those who are ignorant of its high duties.

And now one thing more, grieves me to think necessary to mention, that is the difficulty our people have in purchasing property to build churches on in a good part of the city. It is said, and substantially, too, that we dis-

turb the community with our late night meetings and noisy worship.

After reading his missionary report he continued :

* * * * *

This ends my work for the last three years. You will plainly see that no man can follow the work of a missionary, all the time, at that rate and take care of a family. But we must not let the work stop. God will open the way for us if we will do right. The board will look more closely after the class they send out, and the churches must learn that it is their duty to help the missionary when he comes. It is for the pastors here assembled, to pledge themselves to the board, to see to it, that their churches help sustain the missionary sent among them. In conclusion, I recommend the passage of a resolution directing our brethren not to organize churches in the country nearer than five miles of each other. We don't want our churches split up into little knots.

And once more let me say, as you are most farmers, organize yourselves into farmers' clubs and lay out plans among yourselves to save your money. Though many of your plans should fail, be like a school boy learning his arithmetic; if his figures do not suit him he rubs them out again and again, and begins anew. Just so you must do; you are only beginning the race of life, and must try many plans if you hope to succeed.

May the blessings of Almighty God, and the gracious smiles of His Providence be upon your pathway until we meet again.

A resolution passed the convention, that hereafter no man be licensed or ordained, who has not attended school at least three years. Any man that feels that he is called of God to preach, should get the church to which he belongs to assist him in raising part of the money, the board will give the rest, and let him enter some theological school. "*Churches will please observe this rule.*" The following are some of the resolutions which passed the convention during this session,

BY ELDER JOHN SMITH:

WHEREAS, There are certain ministers that belongs to this convention, that will not allow collections to be taken up in the churches, for the missionaries while they are in their fields, and if the collections are taken up, they will take it and apply it to their own use; therefore, be it

Resolved, That all such ministers should be expelled from this convention.

BY ELDER H. P. JACOBS:

Resolved, That if any minister who is a member of a church belonging to this convention, shall be guilty of immoral conduct, and the church does not exclude him, any member of the church can make a complaint of the same to the Executive Board, who shall have power to hear the necessary evidence and dispose of the case.

Resolved further, That any minister who is expelled by the Executive Board, shall stand excluded for at least one year, but at the expiration of that time the board may restore such ministers on satisfactory proof of his reform.

Resolved further, That any minister having a license issued to him by this convention, who has been expelled by the Executive Board and notified of his expulsion, shall return the license to the board; and any one refusing to do so, or known to preach after being notified, shall be subject to arrest as a violator of the rules of this convention.

BY ELDER G. W. GAYLES:

Resolved, That this convention return a vote of thanks to Rev. H. P. Jacobs, for the able and gentlemanly manner in which he has presided over deliberations for the last seven years,

REPORT OF THE EXECUTIVE BOARD.

To the Baptist Convention of Mississippi and Louisiana :

DEAR BRETHREN : We have great reason to return our heartfelt thanks and humble devotion to Almighty God, for his continued mercy. Though unworthy as we are, we have been graciously spared throughout, under more favorable circumstances than ever before.

Our lives are no longer jeopardized by the barbarous institution of slavery, and we must rejoice in this our civil liberty, in finding security in the fundamental laws of the land. Prejudice is being crushed by the recognition of the fatherhood of God and brotherhood of Man.

The temporary political commotions consequent to the reconstruction of the Southern States may incite apprehension of evil, but when we remember that in the works of God there is nothing but beginning and perfection ; that he always makes good whatever he undertakes whereof to fear.

To know that God is working any good object is to regard it as accomplished, and rejoice over the result.

Although the work of our hands be slow and doubtful, yet there is a power behind the Throne whose will cannot be resisted.

During the past year the work of the convention has been limited, by the want of means. By the suspension of the Freedmen's savings bank we lost \$1,547.08. No appointments have been made, with the exception of the collecting agents, but the brethren in the field have been greatly blessed in their labors, as their annual reports will show. They have traveled far into the interior of their districts in Mississippi, Louisiana, and Alabama and other fields, and preached the gospel day and night to the multitude found in sin and darkness.

When they had no money to pay their fares on the public conveyances, none with which to buy bread for themselves, while on their long, tedious, and often perilous journeys ; still they girded their loins as faithful ambassadors of Jesus Christ, being constrained to preach deliverance to the captive, and went forth in the divine commission. Tens of thousands have been baptised in the

name of the Father, Son and Holy Ghost. They have erected new churches, some of which have been built or commenced since our last meeting.

The Sabbath school cause has received more than usual attention in the different fields. The Executive Board has aided, as far as possible, in Sunday school. We felt the need of a Sunday school paper, or a paper devoted to the interests of the convention and our children, and one that would meet their peculiar wants, resulting from the sinful proscription, foolish arrogance and barbarous ostracism, that has so long disgraced our Christian profession, as Baptists—especially those calling themselves Baptists, and boasting of being Bible Christians. In order to meet this want, and put our Sabbath school and brethren throughout the States, north, south, east and west, into communication with each other, and thus form more perfect union; let our corresponding secretary, with the approbation and encouragement of your board, adopt the "National Monitor" or some other Baptist paper as our paper, that the Baptist Missionary Convention are willing to adopt as our journal.

We want \$10,000 to build a church in Jackson, Miss., to worship and hold our annual meetings in. Your board have been able to collect \$287.62 of the \$1,547.08 of the money deposited in bank by the convention.

Respectfully,

R. POLLARD, President.

J. M. P. WILLIAMS, Recording Secretary.

The total amount of money collected at this session was \$404.50.

The convention adjourned to meet with the Mount Horeb Baptist church, July 24, 1877. Officers were as follows: G. W. Gayles, Boliver county, president; J. Smothers, Claiborne county, vice-president; J. H. Bufford, Bolivar county, secretary.

With this session ends the career of Rev. Jacobs as president of this convention, and Rev. Gayles is called to fill the chair. Revs. Gayles and Jacob, both having been members of the State legislature, is the

reason, I judge, why they began and kept up the custom of reading long messages, styled "the president's message," before the convention.

THE NINTH ANNUAL SESSION OF THE BAPTIST
CONVENTION OF MISSISSIPPI AND LOUISIANA.

This session of the convention was held with the Mount Horeb Baptist church, at Greenville, Mississippi, July 24-28, 1877. The convention was called to order by the president, G. W. Gayles, who, upon taking the gavel of the great Baptist Convention of Mississippi and Louisiana, made the following remarks:

*Reverend and Dear Brethren of the State Convention that is
Composed of Baptist Ministers:*

Suffer me to express the gratitude I feel toward you for having honored me with the high position of president of the honorable Missionary Baptist Convention. I wish I had more ability to fill the honorable position you have conferred on me. Nevertheless I can say to you, brethren, that no one can boast of a heart more filled with love and devoted to the great and good cause of the convention than myself. Again thanking you for your manifest faith, and for the confidence you have in me, I hope you will never have cause to regret it, and I shall endeavor, with the assistance of God and your support, to discharge every duty as president, to the best of my ability, God being my helper.

The president, G. W. Gayles, proceeded to deliver his first annual message to the convention in the following words:

Reverend and Dear Brethren of the Missionary Baptist Convention of the States of Mississippi, Louisiana and Arkansas:

As president of this Missionary Baptist convention,

in compliance with the rules of decorum, article 18, it has become my duty to submit to you my first message. The Lord has graciously preserved our lives through another year. While many of our fellow men have departed this life and are gone to a spirit world, we have been permitted by an overruling Providence to assemble again in the name of the Missionary Baptist Convention of the State of Mississippi. For this great blessing I express to you my thanks and gratitude, and to Almighty God for the preservation of so many of our lives since our last convention assembled. Through the kind Providence our God, to whom our prayers have ascended with favor, our future is lit up by the morning star of hope. Hence we have reason to press forward with joyful hearts and praise the Lord for his goodness and the abolition of slavery and the purification of our national constitution, by which the physical and political bonds that held us in the dust as goods, chattels and mudsills, until these bonds were broken and we rose to the dignity of men with inalienable rights which all men are bound to respect. But now our destiny is in our own hands, and as men, ministers, and as a race, so far as it respects our temporal well-being, if we properly unite and work and succeed the mission of life, all the honor is ours, saving what belongs to God, without whom we can do nothing. If we wrangle among ourselves as children who had no training, we cannot expect success as a denomination. We must lose sight of the fact that we are peculiarly situated; then we can understand the peculiarity and complications of our work as a missionary body. We do not, and cannot, differ among ourselves respecting our condition as colored people, as our convention and the success of its labors have been somewhat threatened on the account of some of its members could not get their views put forward. We all have views and plans of our own, and have a perfect right to them, if they be intelligent, but none of us, as a minority, should press our views far enough to threaten disruption in such an organization as a Christian convention. Behold, how good and how pleasant it is for brethren to dwell together in unity. The Golden Rule laid down by our Lord should be remembered and obeyed by brethren: "Whatsoever you would that

men should do to you, do ye even so to them." Therefore, I beseech you to exercise at all time that faith and hope and charity that will keep us united as one family, until we shall have attained the object for which we have been so long laboring. Now, I will give my views on a policy of holding our association: I recommend the adoption of a resolution by the convention, laying the state off in districts, and our missionaries be instructed to hold district associations, and report as now provided; and each member of the churches be required to give ten cents a year for educational purposes, and that is to educate young ministers and school teachers; and the said collection be sent to the Executive Board of the convention, by post-office money order. As I hope we see clearly, brethren, that we can't do justice nor our duties to our churches, neither to our children as a race, except we educate them. We see clearly that we, as colored Baptist of America must, by the assistance of God, work in the Gospel vineyard. May God help us to take courage and show ourselves men, God's freemen, endowed with certain inalienable rights, among which are life, liberty and pursuit of happiness. Therefore let us show that we can carry on the work of evangelization and education as well as any other race of men that God ever breathed the breath of life into. Notwithstanding our illiteracy, and in too many cases our lack of high moral tone, we beg to challenge comparison with any other class of ex-slaves. Take the best ancient illustrations we have on record, that of the Jews, and it will be seen that while it took forty years to redeem them to anything like law and order, the negro has been successfully incorporated into civil life in eleven years. And if the best modern instance be taken we shall find our people equal in the moral, intellectual and civic virtues to the recently emancipated serfs of Russia. And yet while we mention circumstances which should exercise an extenuating influence upon the popular judgment concerning us, we ourselves should not forget that we are behind in the race of life. Let us not deceive ourselves, brethren. When our young people can sit in the pews and laugh at blunders made in the pulpit by ministers, their respect for religion must decrease. It is certain if a man is too

old to learn to master the letters of the alphabet it is certain that he cannot master the mysteries of the Gospel.

I will now call your attention to buying a press for our convention, as I don't think we can do justice to our convention and churches, neither our Sunday schools, except we have an organ for elevation ; and if we are unable to buy one of our own, then I would recommend the adoption of some other missionary Baptist paper. I also recommend the adoption of a resolution establishing a religious bookstore for the benefit of the churches, Sunday schools, etc.

Self-examination for ministers and their congregations ; also, Sunday school teachers, upon entering the church or school room :

1st. Am I here at my place in full time ?

2d. Am I fully prepared by previous study to interest and instruct my congregation ?

3d. Does my example correspond with my preaching and teaching ?

4th. Have I, during the past week, made my congregation the subject of special prayer ?

5th. Upon leaving the church. Has this time been profitably spent, and have I done my whole duty ?

Now, brethren, I will give my views in regard to educating your young ministers. I see before us a great work, a large field of labor. Therefore, let us not wait until we build our theological schools, but let us send as many as we can to some university that is already in operation. Let us learn to labor and to wait, as we are taught by the Good Book. This world was not made in one day, nor two, nor three, and our churches, through us, must know from the way we have to collect money it will take some time to build the college we are endeavoring to build, although you may hear some one say the Baptist convention will never build a college. They may judge so by the money they give to the building of it.

It will be seen by the report of our treasurer to the convention, held in July, A. D. 1876, by the suspension of the Freedman's Bank, in Natchez, Miss., we lost the sum of \$1,547.08. Notwithstanding that is a great loss to poor people we are not discouraged, but will try, try again, and we

hope to be successful, by the help of God and those that are in favor of educating ministers and school teachers. I do earnestly ask the assistance of our friends to aid us in this our undertaking, as we are poor; but, notwithstanding all that, we are trying to build a college in the State of Mississippi. I recommend the formation of an education committee in each church composing this convention. Shall report the name of each person giving money, and the amount, and the Executive Board, or the convention, shall publish the same in the minutes of this convention, so we will know who it is that helps us in this work in time of need.

Again, I will call your attention to certain evils which exist in some of our churches. They are troubled by the deacons, and so-called shepherds, assuming authority over and controlling the pastor in the discharge of his duties, all of which we disapprove of, deacons or any other person or member, under whatever assumed name, usurping control over the spiritual affairs of the church, for such matters belong legitimately to the ministry, who only were appointed for the perfecting of the saints and the edification of the church. Pastors and deacons must agree. Their services are not greater than the Lord.

Again, brethren, I will call your attention to another evil that is getting hold upon our people very fast. That is this: Some of our ministers of the Gospel go into saloons, knocking glasses and taking drinks of whisky, all of which is wrong and will lower the dignity, also the standing of the ministry. We can never bring our churches up to the high standard of intelligence with that class of ministers leading them. Therefore, I call upon the ministers, as I see it is necessary, for them to reform themselves. This reform must begin at once, as you will see that the harvest is truly great and the laborers are few. Let us pray to God that he may send us more laborers in the field.

Again, brethren, I recommend the adoption of a resolution that we will not license or ordain any more men without they can read the Scripture and write; then they must be recommended by the church which they are members of, and then signed by the pastor.

May the grace of God be with us in all our delibera-

tions, and enable us by faith to receive the great salvation of God and ever pray and labor for the upbuilding of the kingdom of God and the elevation of our down-trodden race. And may the blessing of God crown our labors with abundant success.

REV. G. W. GAYLES, President.

After some miscellaneous business was transacted the corresponding secretary, H. P. Jacobs, made his report. It will be seen that the president and corresponding secretary had changed offices. Elder Jacobs, who had been president of the convention, from its organization in 1869 to 1876, was now acting in the capacity of corresponding secretary, to which office Elder Gayles was elected in 1875. This report will doubtless be interesting to some one who reads this book.

CORRESPONDING SECRETARY'S REPORT.

Mr. President and Brethren of the Convention:—I herewith submit for your consideration this my annual report as your corresponding secretary and missionary. I do not want to encumber the minutes with anything superfluous, therefore I will give you my report in a condensed form.

I held one association at Mayersville, in the Moon Lake church, Elder J. S. Lovings being pastor in charge. He is an active worker and I found the members fully alive to the importance of the cause. I find these associations do a great deal of good, and should not be neglected.

Elders C. W. Diggs and Daniel Thomas preached during the meeting, and their sermons left a lasting impression on the minds of those who heard them. The brothers and sisters of Issaquena county appreciate the missionary work very highly, and say don't fail to send them a missionary each year. We must not neglect this department of our work. We should keep good men in the field, for this is the only way the people can get to hear the different intelligent preachers. And as fast as we get them

educated we will send them among the people and they must be supported.

I am glad that I see a bright future before us. The dark clouds that hung so heavily over our convention when we first started are broken and passing away. The high-headed hypocrites who made their appearance among us when we commenced, have shown their cloven foot and have been captured by us. Their names will be published in full in these minutes.

As I entered my field of labor I found some trouble with a few of the churches, but I made it all right. I have their reports. One of these was Elder T. Henderson's church, Pleasant Grove. They had gone off with that bogus concern got up by one F. J. Jones, of Greenville. That man has destroyed much good in that county, but he has been expelled, however, and is now only walking in the wake of his sins.

Mr. President and brethren, I will say, in closing my report, that all things connected with the convention don't work as smoothly as I sometimes wish; but as all good institutions have had to suffer in their infancy, I suppose it must be the same with our Baptist convention. This is mainly owing to evil, the efforts of bad men, who, Judas like, have crept in among us, and, notwithstanding, our convention has made for itself a great name. Her credentials are everywhere honored and received without criticism. I think it necessary to make some changes in order to further protect our people from the designs of these bad men. I offer the following resolutions, and ask their adoption:

Resolved, If any preacher belonging to this convention shall be known to try to influence any church to withdraw from the convention, or violate any of its rules or regulations, he shall be expelled by the executive board whenever the board is in possession of sufficient information of their violations. The board shall publish all such preachers as being unworthy to preach in any pulpit until they return to the executive board and correct their wrong doing.

In all cases where a preacher is expelled, the Board shall notify the church of which he is a member or pastor,

that he has been expelled, and no church should allow any man who has been expelled to preach to them. It is not only a violation of all Christian usage, but it is only allowed by colored churches in the South because they do not understand church discipline. Those who have excluded men preaching for them should stop it at once.

Resolved, That hereafter the pastors belonging to this convention will not allow men to preach in our pulpits who have not the printed credentials to show that he belongs to some regularly organized convention. Written license will not do. There are men now traveling and preaching, calling themselves Evangelist, who can do anything they please, and no one can reach them. Now, we don't know anything about the denomination of Evangelists. We are Baptists. If a man is a Baptist let him join some regular convention, so we can know him; then we will work with him. If this is not done strangers need not apply.

Resolved, That no church that has joined this convention can withdraw from it without making a written application at the annual meeting of the convention, setting forth their reasons for wanting to leave, whether to join another convention of the same faith and order, or to form a new convention, which must not, however be in the Same State.

The convention stands ready to dismiss any church that does not comply with these resolutions. All Baptist churches should belong to a regular Baptist Convention, as we can do more toward education united.

WHENEAS, While we were laboring to build ourselves a school the Baptist Home Mission, of the North, has come to our aid, and bought a fine piece of property in the city of Natchez (known as the Marine Hospital) for a college to enable us to educate our young men to preach, and our women to teach. Therefore,

Resolved, That the pastors who compose this convention will do all in our power toward the support of the college.

I received in all \$106.00,

H. P. JACOBS,
Corresponding Secretary.

At this meeting Rev. A. Henry Missionary, of Leake County, Miss., reported he had baptized 30 Indians and organized them into a church and they have elected a pastor of their own nationality. It was then recommended on hearing Bro. Henry's report that an Indian be sent to college by this convention to prepare him for the preaching of the gospel among his people.

One thing that has been very noticable all along in the consideration of the history of this convention is that these brethren who compose the convention were the most decorous set of men that ever met in convention. Every man obeyed the sound of the gavel and accorded to the presiding officer that respect and honor which were due him. No man left his seat without first obtaining permission from the President of the convention. It was a penalty of \$2.00 for a delegate to absent himself from the convention to go home or else where without first getting the consent of the convention by presenting a plausible excuse. It was the rule that the delegates not sit all mixed up among the audience but within a prescribed bar ordered by the convention. The roll was called at the beginning of each day's session and more than often every delegate reported himself present. I pause here simply to ask can we who now compose this convention profit by any of these things?

At this period of the history of the convention, Rev. F. J. Jones who had been an officer and member of the executive board of the Baptist Missionary Convention charged the executive board with having squandered \$1547.08 then in the hands of the treasurer of the convention for the purpose of building a

school. Jones succeeded in taking the advantage of the ignorance of some, the prejudice of others and the ambition of still others to have a concern of their own, and with these and such others as they could influence, by persuasion and otherwise, to join them went out from the convention and organized a "bogus convention" not only contrary to the rules and regulation of the convention but in opposition to it. The officers and leading brethren of the convention saw that the charge was destined to make harm and poison the minds of many who were then friends, and strengthen the arms of the enemies of the convention it was ordered that a committee of five be appointed to investigate the bank book of the treasurer and report results. The committee made a report to this effect: The treasurer has faithfully discharged his duty and that the money was lost in the Freedman's bank. Rev. A. H. Davis then moved that it is now the sense of this convention that the executive board stand exonerated from the charges made against it by F. J. Jones, an excluded member, accusing the board of misplacing the people's money. The motion was unanimously adopted and the board exonerated.

The board made the following report:

DEAR BRETHREN—I have the honor to submit to you for your consideration, this, my annual report. As you are aware, we lost our money in the Freedman's bank. The affairs of this institution are somewhat encouraging. The commissioners have paid up 20 per cent., and will soon be prepared to pay 10 per cent. more, and hope finally to be able to pay 50 per cent.

Our bank book shows that at the time of the closing of the bank we had on deposit \$1,547.08, of which amount \$287.62 has been paid back to us.

The business of the board since your last meeting, has been of the greatest importance, and attended with ex-

penses that we looked not for. The trouble was caused by bad, designing men, such men as one F. J. Jones and his followers, who made great pretense of being warm friends of the convention, when they were not. It came to the knowledge of the president that this man Jones was getting up a bogus convention, contrary to the rules and regulations of the convention. The president had to call the board together to have him excluded and published.—This we believed we owed to the people, as he was prejudicing their minds against the convention by some false publications that he had made, and in the language of the scripture, “one sinner destroyeth much good.” Your board is determined to see to it that it will defend the convention, and that the fair and honorable thing is done by the people.

Elder James Shaw was expelled for violating the rules of the convention. His credentials were revoked and he was published. He stood expelled for twelve months, but returned to the board, made the necessary acknowledgement, and was restored.

We have on hand quite a number of blanks for church reports, and elder's licenses and commissions for missionaries. As all these belong to the convention we put their value as follows: Elders' licenses \$7; local licenses \$3; one seal \$10; credentials for missionaries \$4; one blank book used as a journal for the convention \$3.50.

There was received from the former treasurer, Benjamin Thornton.....\$177.05

REPORT OF THE EXECUTIVE BOARD IN THE CASE OF THE MOUNT HOREB CHURCH.

That matter being referred to them by the church, to settle the trouble between them and their pastor, H. M. McIntyre. The board decided to dismiss the pastor and deacons, and appointed G. W. Gayles to take charge of the church until the church could elect a pastor and deacons to fill the vacancy.

At the election of officers of the board, Elder R. Polard was elected president for one year. It was decided by the board that there could be no such thing as proxy to fill the vacancies in the board.

Resolved, by G. W. Gayles, That the secretary of the convention be allowed \$2 per day for his services during the session of the convention.

To the President and Members of the Baptist Missionary Executive Board of the Convention of Mississippi and Louisiana.

DEAR AND BELOVED BRETHREN :—I have served this honorable Christian body of elders and recording secretary since 1873, up to 1877 ; therefore, dear brethren, I do hereby tender to you all my resignation, and with it my heartfelt thanks and gratitude, for kindness shown toward me as such. Feeling and seeing the signs of the time; the Holy Ghost saith unto me, "separate." Please accept of my resignation instantler, as secretary and member of the board. Finally, my brethren, farewell! Be perfect! Be of good comfort! Now I am weak and ye are strong. May the God of all peace be with you all. With love for all and malice toward none, I submit my resignation, to take effect on the 2d day of August, 1877. I withdraw and recommend the Rev J. W. Hodge as my successor.

Very respectfully, yours in Christ,

J. M. P. WILLIAMS.

All of which we most respectfully submit,

R. POLLARD, President.

J. M. P. WILLIAMS, Secretary.

Previous to this session a motion was passed in the board meeting that the executive board be permanently located at Natchez, Miss. Rev. J. Smith during this session offered a resolution to the effect that the action of the board be rescinded in reference to permanently locating it at Natchez, Miss. Then a motion by Elder A. H. Davis, prevailed that the board be permanently located at Vicksburg and meet three times a year, to wit: July, December and the July of the succeeding year prior to the meeting of the convention.

The committee on education then made the following report ;

BROTHER PRESIDENT AND BRETHREN :

Your Committee on Education beg leave to report and present the following for your consideration, and recommend it to the many churches composing the convention, and public generally :

Whereas, education is a grand lever to raise the low and degraded to a high moral and religious standard. And whereas we feel, and in fact know, that the future safety of the church and welfare of our race depends largely upon education, therefore we recommend to the ministers of this convention to do all in their power to encourage all educational enterprises, and whenever an opportunity presents itself to them to aid and contribute to such, and encourage others to do the same. We further recommend the pastors of the churches of this convention to use all their influence to secure competent teachers in their communities, that will give satisfaction to the people. We feel the importance of a more intelligent ministry and a higher intellectual culture on their part. We truly hope the brethren will see the importance of the ministers informing themselves that they may be prepared to inform the people as they are becoming informed, and in turn want informed men of religious character and intelligence in their pulpits. We wish to call your attention to the fact that a large portion of the trouble in our churches now is on account of the people endeavoring to shake off illiterate leaders; therefore, if young ministers expect to have fields to work in they must prepare to work in them; and if our old pastors expect to keep their pulpits they must inform themselves and keep in advance of their people. In addition to the above we would not have you ignorant of the fact, that we will soon have within our reach the advantage of a Baptist college at Natchez, Miss., where there will be an able corps of teachers ever ready and willing to instruct all who will avail themselves of its advantages. We also recommend that institution to your hearty support. Ministers and members of the churches you say you are free. God calls you to use your freedom well. He has set before you an open door into all knowledge which is possible to man, and invites you in. Warm hands are stretched out on all sides to help. It is God

that is calling you to come out of darkness into light, and not to keep this call will make freedom worse than bondage. Ignorant freedom will bring a deeper degradation than ignorant slavery.

There are a great many preachers who want to get local and Elders' license to license and ordain more preachers. We as a convention want all the preachers to know that the convention was organized for the purpose of improving the colored people, and to help educate young men and women who want to preach and teach. We have too many preachers now who don't know anything about preaching or church organization. Now, in order that preachers would stop ordaining and licensing any more preachers without education, the convention passed an act that there are not to be any more men licensed or ordained unless they have attended college three years. Now we have a college in the city of Natchez, State of Mississippi, that is established for the purpose of assisting us in educating our colored people. The terms of the college are as follows:

NATCHEZ SEMINARY FOR FREEDMEN.

The American Baptist Home Mission Society has bought and refitted the U. S. Marine Hospital, and it is now open for the instruction of preachers and teachers of the colored people. Day scholars will be received. There will be no Primary Department—students must be able to read in the Fourth Reader. The Bible will be made a daily text book. The instruction in the Bible will not be sectarian. We let the Bible speak for itself. We welcome students from all denominations, and those also who belong to no church. We aim to do good to all who come according to their needs.

The school year, from October to June, will be divided into two terms. There will be a recess of one week at the holidays and one week at the end of the first term in February. The regular time for beginning the school year is October 1st, but the opening this year is unavoidably delayed.

Students who design to enter this seminary should bring a certificate of character from some person of recognized standing, and should come with the intention to

obey strictly all the rules of the school. Parents may place their daughters under the care of the lady principal, assured of her faithful oversight. The Natchez Seminary is not established to get but to give. The expenses will be put at the lowest possible figure. Expenses of board will be reduced to mere cost of living. Any enterprising young person, of either sex, will be able to raise the amount required to pay the bill in this school. Let no young person decide to stay away from this school on account of poverty until he has consulted with the principal. Opportunity will be afforded to labor, and by this means to reduce personal expenses. The expenses of a student here are much less than the expense of any white student in any school in our country. The expenses are far below cost. All bills are payable monthly in advance. A fee of \$1 per term is required of all students for incidental expenses and repairs. Tuition in common English studies is \$1 per month. Board, \$2 per week. Room rent, use of furniture, lights, \$1 per month. Each student is provided with grate, bedstead, mattress, tables, chairs, wardrobe, &c., &c. Boarding students furnish their own bedding. Fuel, books, washing, at cost. Students have opportunity to do their own washing. They are assigned the work of an hour each, per day, in the care of public rooms, halls and grounds, as by so doing the expenses are reduced to the present standard. To students for the Christian ministry, well recommended, beneficiary aid is given to some extent—at least sufficient to enable them to remain at school.

For particular information consult the principal, by mail or in person, at the seminary. Address

REV. CHAS. AYER, Natchez, Miss.

I say to the young men and women who want to get education there is no better chance offered in this country than will be offered at this college in the city of Natchez. I call on all the preachers to unite and sustain these good brothers of the North, who, while we were striving to get a college, came with their money and bought and established a college for us. Now, let us organize our five sisters in all the churches, and let them have one Sunday in a month to take up collections for the college, and report

the same to the corresponding secretary, H. P. Jacobs, Natchez, Miss.

Committee on Education	{	G. G. MIDDLETON, H. M. M. MCINTYRE, J. W. HODGE, G. N. JOHNSON, M. C. MOORE, J. H. BUFFORD.
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Further, we find that the committee appointed to wait upon Mrs. Theobald, to inform her that the convention did not want the land that she had given to the convention for a theological school, finding that she was not at home, they visited Mr. Archer, her former agent, and stated to him the reason they did not go on with the college they lost their money in the Freedmen's Bank. Mr. Archer stated that the most of the money that was collected and given to Wm. Gray was done by him. The parties who contributed most liberally are now dead. They can explain to him that they now have a college in Natchez. He said as far as he was concerned, he was willing, as the money was collected, to have it turned over for the benefit of the college in Natchez.

The following resolutions were adopted at this session with others not important or interesting in this work :

By A. H. Davis: Resolved, That in all counties where there are any disputes among the ministers, or any violation of the rules of the convention that need to be settled, the missionaries shall call ministerial councils to settle all such cases.

By John Smith: Resolved, That we hereby give notice to the churches and elders composing this convention, that after the meeting of the next convention we want each member of the churches to give ten cents to the convention, in lieu of the \$3.00 now

paid by each church, knowing that by this plan we shall raise more money for the support of the college.

By S. P. Watson: Resolved, That it is a well known fact among us that there are ministers who have received ordination who are not capable of exercising and discharging the duties of that office as ministers of the Gospel.

Resolved, further, Whenever any minister has been expelled for immoral conduct, or violating the rules of this convention his credentials shall not be returned to him until it shall have been determined by the convention whether he is worthy to fill the sacred office or not.

By G. W. Gayles: Resolved, That hereafter it shall be the duty of every elder and minister belonging to this convention to notify all sister churches of all persons they have excluded from their membership.

Resolved, further, That no such member or members shall be allowed to fellowship in any church that belongs to this convention.

Resolved, further, That any member who is absent from his or her church for a period of three months, without reporting to his church his whereabouts, and show good and sufficient cause for his absence, shall be considered as an excluded member.

Resolved, further, That any churches known to receive or fellowship any such persons shall be considered disorderly churches, and by the convention may be dealt with as such.

The following instructions were given in reference to officers and members of the executive board:

The officers of this convention consist of fifteen members, to be known as the Executive Board, which

was elected at the first session of the convention, and annually thereafter, until the 7th section was amended in 1876, and is as follows:

The President, Vice-President, Secretary and Treasurer shall hold office five years. The Corresponding Secretary and the Recording Secretary shall be elected by the Executive Board, and shall hold their offices as members of the Board and the convention for five years. The President and Vice-President shall be members of the Board. Five of the Board shall constitute a quorum to do business.

The following are members whose terms of office expire as follows: R. Pollard, one year; J. W. Hodge, one year; A. H. Davis, two years; London Christmas, three years; Joseph Taylor, four years; Pleasant Grimson, three years; John Smith, four years; J. Briscoe, three years; G. W. Gales, four years; J. Smothers, four years; H. P. Jacobs, four years; Elder A. Swann and Elder J. S. Colemad, whose time had expired, were re-elected each for five years. Elder J. M. P. Williams, Recording Secretary, resigned, and Elder J. W. Hodge was elected by the Board to fill his place as Recording Secretary, for one year. Elder J. Thompson was elected to fill J. M. P. Williams' place on the Board until the meeting of the convention.

After the convention published the names of six of its former ministers as excluded for disorderly conduct the following instructions were sent to the churches through the minutes:

We publish the names of these men to let the public know that they are excluded from the Baptist convention, and therefore they should not be permitted to preach in any of the churches belonging thereto.

Should any church belonging to convention, after receiving the minutes, allow any of these men to preach in their pulpits, the church allowing it will be dropped from the roll of the convention. All pastors are instructed to read the names of these men and this article referring to them to their congregations.

The convention adjourned to meet with the First Baptist Church, Port Gibson, Miss., July 23, 1878.

The total amount of money reported at this session \$564.85. The officers were as follows: G. W. Gales, President; J. Smothers, Vice-President; J. H. Bufford, Secretary; H. P. Jacobs, Corresponding Secretary; Geo. N. Johnson, Treasurer. Other members of the Board: R. Pollard, President; J. W. Hodge, Secretary; L. Christmas, J. Briscoe, J. Taylor, J. S. Coleman, J. Thompson, H. W. Williams, P. Grimson, A. H. Davis, J. Smith, A. Lwann.

THE TENTH ANNUAL SESSION OF THE MISSISSIPPI
BAPTIST CONVENTION OF MISSISSIPPI
AND LOUISIANA.

This session was held with the First Baptist Church of Port Gibson, Miss., July 23-30, 1878. President G. W. Gales in the chair, who called the convention to order. After the devotional exercises and Introductory Sermon by the President, (G. W. Gales) it was ordered that the reports of missions be heard. The following reports were rendered:

REPORT OF JEFFERSON COUNTY ASSOCIATION.

DEAR BRETHREN:—I held an Association at the Waterloo Baptist Church, Rev. J. D. Weston, Pastor, on the 27th day of June, 1878, and continued in session four days. There was seventeen churches represented; representing a membership altogether of 1,551, in good standing

Seven of these are new churches, and one old church. These eighteen churches send in to your honorable convention \$54.00. Collections by the Missionary, including penny collections at the association, amounts to \$42.70. The association have appointed Bro. G. D. Stewart, Superintendent of all Sabbath Schools of this county, and has organized a S. S. Association, and has at a cost of about \$30.00, distributed 28,716 pages of S. S. Bibles and other religious reading matter; also church and family Bibles. The greater part of this money was collected in the churches presided over by our worthy preacher, Elder J. D. Weston. The school association will hold its next annual meeting in September; and will be composed of twenty Sabbath Schools of eight to nine hundred scholars. Much credit is due Elder Weston, for the union of some of these new churches with us; for he labored hard with them and God has blessed the work. This completes the report of this association for the conventional year 1877. Total value of church property, \$7,030.

REV. JOHN SMITH, Missionary.

G. D. STEWART, Sec'y.

REPORT OF ELDER J. SMITH OF ADAMS COUNTY.

DEAR BRETHREN:—I had a great deal of trouble in this County, owing to the workings of bogus parties against this convention. I had not been able to do much but, brethren come together, your enemies seem to be strong, but your Captain is great, and we are in Christ and will still go on with the good work. We are proud to say that we have representatives in this association, each sending \$3.00. There are churches that I have not visited at all, on account of my enemy. My substitute; A. Swan, went off with that bogus crowd, H. M. M. McIntyre being leader and opposing the convention on every hand, also declaiming against the Executive Board of this convention; denouncing as a fraud and composed of thieves. I was opposed at my association in Washington on, March, 20th, by these opposers of the convention, H. M. M. McIntyre, R. R. Down, A. Lovings, A. Swan. Churches that left the convention: Pine Street Church of Natchez; Mable Stone Church, and Pilgrim Church. I hope the

convention will take steps to cut off from this body these men, also the churches. Collections \$24.05.

I have the honor to submit to your honorable body my report as Missionary,

J. SMITH.

REV. H. P. JACOBS' REPORT.

MR. PRESIDENT AND BRETHREN:—I have the honor to report the results of my labors in Yazoo County, as a Missionary, having been appointed by your Executive Board, to labor in that County, to fill out the time of H. M. M. McIntyre that was sent into that County. I found the brethren all right to the Convention; I was there but two months; I held no association on account of the shortness of time. McIntyre had been there, to such an extent that the people were somewhat discouraged; but I feel satisfied, that if we send them a good man, he will be received, and can do well. I was in Yazoo County on the 4th of July, where I held what was called a Ministers and Deacons meeting, for the County to elect three delegates to represent them in the convention with myself, Elders Thomas Screws, B. Columbus, John Greenleaf, was chosen and with a request that one of them be sent back as a Missionary. As for the matter of finances, I have taken up \$33.00. Going to and from Yazoo twice, takes or amounts to \$36.00. I have taken no churches for the convention therefore I have no money to turn over, as all were represented through H. M. M. McIntyre.

Yours truly,

H. P. JACOBS.

Elder G. W. Gales having been sent to subside the trouble at Mt. Horeb, the following sent commending his work:

LETTER FROM MOUNT HOREB CHURCH.

GREENVILLE, Miss., July 15th, 1878.

To the Honorable Executive Board of the Missionary Baptist Convention:

DEAR BRETHREN:—We feel that it is our duty as officers of the above named church, to inform you of the

present condition of our church. You will remember that you had to remove our former Pastor, Rev. H. M. M. McIntyre, and appoint Rev. G. W. Gales; you also removed our Deacons on the account of trouble; and we tender to your body our thanks for the interest you have taken, and also for the appointment of Elder Gayles as Pastor. He has discharged his full duty, and the consequences are that the church has prospered under his guidance. We have collected \$500.00, and with it have both ceiled and floored the church, and a great many members have been added to the church, and it is in a flourishing condition. All we can say is, that we wish we could keep Elder Gayles, and hope that in future the Lord will bless you and prosper the Convention, and ever attend all your deliberations,

Yours fraternally,

J. B. CONWAY, Sr., Deacon,
ALLEN WILSON,
MATT. EVERSON,
T. B. UNDERWOOD, Sr.,
HUGH HALL,
FIELDING WILLIAMS,
NOAH CONANS, Church Clerk.

Charges are made against Rev. H. M. McIntyre, were brought before the executive board. He was finally excluded by the board and published as an evil doer. McIntyre. A. Swan and R. R. Downs were charged with having organized a "bogus convention" in opposition to this one in which they all three once figured conspicuously. They were missionaries and members of the executive board of this convention. Though the board during this year made a very heavy expense yet their work was of such a character as to justify them in the expenses they made.

Since last years session of the convention the executive board expended chiefly for railroad fare and daily service of the board \$625. They had to meet often and stay long to devise plans to thwart

the purposes of wolves in sheep clothing. These were critical times for the Missionary Baptist Convention of Mississippi. We cannot say too much to the commendation of these few men who composed the board of the Baptist Convention of Mississippi at this time. Sometimes their seemingly best friends would go out from them and do as Judas did the Christ of God, betray them to their enemies. Others became weary of the burden they were carrying and left the faithful few with the "bag to hold." About this time death was playing his part among the old veterans who began this warfare on ignorance, superstition and vice among the Negro Baptist of Mississippi. Old age, with his silvery locks and strong grasp, had put in his claims. A new south, with educated men and women; with schools and colleges; with Sabbath schools and Sunday school conventions, had all conspired against the faithful few, who said among themselves: "Sink or swim, live or die, we will not desert the ship till we get our Father's command, however near the flames come." They heard a familiar voice in the distance saying to them: "Hold the fort for we are coming." It was the voice of their sons and daughters coming to their rescue from the various institutions of learning from both North and South. Some of these old soldiers have shouldered arms and come off of the field. Some have been mustered out of service by the commander-in-chief and others are with us saying in the language of one of old, "Now Lord let thy servant depart in peace."

* * * * *

Rev. H. P. Jacobs have been previously appointed to prepare the "Circular Letter" submitted the following:

CIRCULAR LETTER.

My Dear Brethren—I was appointed by your convention to write a circular letter for the convention. This is something new with us, but it is not uncommon with some of our Associations in the North to have such letters written. I don't want us to get into this habit just to get someone to write for us. We know that everything that goes in the minutes costs money to have it printed, therefore, nothing should go in them that is not strictly intelligent and useful to the public. All that goes in the minutes is adopted as law, and should be obeyed. And each church should take care of their minutes and have them bound in a book so that we can see what advancement we have made as a christian organization. Therefore, I shall treat on such subjects as I think will be of general interest to those who may read these minutes. I will speak of the Baptist Missionary Convention as a christian body; what it has done, and what it is still doing towards bringing the Baptist denomination together. We have adopted the very best plan in assisting our churches in getting intelligent ministers to preach for them. How is this done? The Executive Board sends Missionaries into each county to take charge of that county. It is his duty to organize all the Baptist churches in that county into an association and report his work to the Executive Board. The pastors of the churches that belong to the convention are under obligations to receive the missionaries who are sent to them by the Executive Board, and no others. Many of our churches have yet to learn this; they are being imposed upon by men who say they are missionaries; and the word missionary has grown to be popular enough to take them into any church. Now it is time the churches that belong to this convention learn that they are not to take care of every man that comes along, under the name of preacher missionary. For we as a missionary convention are working hard, to be able to assist in educating young ministers, and to help take care of those ministers who are now working with us, helping to carry on the Baptist mission. Therefore, the first question that should be asked of a man who wants to preach in our pulpit is: do you belong to the state convention? If he says

he does, ask him to show his credentials. Next, is your name in the minutes? If that cannot be found, say to all such you cannot preach with us. This is the only way that the churches can rid of imposters, and prepare places for our young ministers, when we get them educated. Well, there is another great good the convention is doing; there are men now preaching whom everybody knows have no moral character, and some of the churches will not stop them, knowing at the same time that these same men have been expelled by the executive board. Of course it is well known that we could stop such men by law, and we may have to do so, if the churches fail to do their duty; but we hope they will not compel us to go before the unjust to assert our authority, when it can be so much better done by our churches who are also the proper ones to do it. Let them stop at once; all men who can not show the proper credentials from the Baptist missionary convention, but are prowling about among the churches just to be fed and taken care of. If a man is an honorable preacher, let him join the convention, and get his credentials, so that all men can respect him, I say for the encouragement of our churches that our work is progressing finely. Our new field of labor that we opened for the sisters, is doing well for a new thing. As all know there are a great many good sisters in our churches, who have never had an opportunity to work for the elevation of their own sex. But we are organizing what is known as the "Five Sisters" at N itchez. The one beginning to do a little toward forming an educational fund, we hope they will put their hearts in the work and do more and more every year, to add to that fund; and from this time their names shall be handed down to posterity with ours, showing what they have done for the cause of Christ. I bid them God speed. Go on my sisters, may the Lord bless you. We, as a people have got to learn to be philanthropist, as well as the good people of the North, who are doing so much for our advancement in the way of education. They are now supporting six colleges in the South, devoted to the education of colored people. We are not apt to do a great deal I know, but we must do all we can to help sustain them in their good work. Now, this Convention numbers over 18,000 mem-

bers; suppose each member of the various churches that belong to this convention would pay 25 cents in one Sunday, we can raise \$4,000. Thus you see how easy it is for us to support a school if we will and yet not one half of the churches in this state belong to the convention. We must educate, we will educate. For over two hundred years we have been robbed of that priceless blessing which is the very fountain of civilization. Wise men know too well that no uneducated people are able to discharge the responsibility of self-government much less attempt to teach christianity. But we have got to learn that we are under obligation to bear our share of the duties of life as well as the white race. We are free now, and are accountable to God and man for the faithful discharge of every moral and religious obligation resting upon us. We have to elevate ourselves, or it will never be done. We must also advance with the white race in accumulating worldly goods &c., &c. We are trying to get all the churches united in the convention, because we can make our power felt; we can then support our religious newspapers. We must have an orphan asylum where we can take care and educate our orphan children. But in order to do this we will have to stand friendly together, and not be broken up into little fragments. May these few imperfect hints arouse you to move to more vigorous action in all your duties, is the wish of your friend and brother.

H. P. JACOBS, Corresponding Secretary.

From year to year, since its organization in 1869, the convention increased its territory and attempted to do greater work for the Master and for the elevation of the people through its missionaries which the Board Commissioned sent out. This year the number of missionaries has been greatly increased. The following constitute the appointment of the Board for this year:

MISSIONARIES APPOINTED BY THE BOARD.

COUNTIES.

Rev. H. P. Jacobs, for.....	Warren
“ J. H. Bufford, for.....	Bolivar

Rev. J. Smith, with Rev. J. S. Coleman, Assist. for..	Adams
" J. Smith, for.....	Jefferson
" J. Ross, for.....	Amite
" M. McCray, for.....	Carroll
" J. Smothers, for.....	Copiah
" J. Lewis, for.....	Covington
" G. W. Walker, for.....	Coahoma
" S. P. Watson, for.....	Newton
" D. Higgins, for.....	Clay
" D. Higgins, for.....	Lawrence
" S. H. Brown, for.....	De Soto
A. H. Davis.....	Hinds
G. G. Middleton.....	Holmes
J. L. Jordan for Assistant	
J. Thompson.....	Issaquena
London Christmas.....	Jones
T. Napeer.....	Lafayette
A. H. Davis.....	Lauderdale
A. Henry.....	Leake
London Christmas.....	Lincoln
S. A. Anderson.....	Rankin and Madison
D. Highkins.....	Oktibeha
Philas Williams.....	Pike
Nelson Collins.....	Sharkey
Enoch Moss.....	East Carroll Parish, La
A. J. Williams.....	Grenada
Sohn Lewis.....	Simpson
J. S. Pollard.....	Sunflower
P. Grimpsom and Rev. Joe Taylor.....	Washington
Charlie Jones.....	Tunica
C. B. Ainsworth.....	Tallahatchie
Wm. Ray.....	Wilkinson
T. Screwes.....	Yazoo
Wm. Granberry.....	Quitman
H. Pollard.....	Madison Parish, La
R. Willis.....	Chico and Arkansas
R. Pollard.....	Carroll Parish, La
E. E. Carrington.....	Lafore
G. W. Gayles.....	General Missionary
W Hodge.....	General Missionary
John Smith,.....	General Missionary

J. Smothers.....General Missionary
 H. P. Jacobs.....General Missionary

The total amount collected from all sources during this year was \$1068.41. The convention adjourned to meet the Mt. Vernon Baptist church Yazoo City, July 22, 1879. Officers as follows:

Rev. G. W. Gayles, of Bolivar county, President;
 Rev. J. S. Smothers, of Claiborne county, Vice-President; J. H. Bufford, of Bolivar county, Secretary.

MEMBERS OF THE EXECUTIVE BOARD.

Rev. A. H. Davis, President Executive Board;
 Rev. J. W. Hodge, Recording Secretary; Rev. G. W. Gayles, Rev. J. Smothers, Rev. H. P. Jacobs, Corresponding Secretary; Rev. R. Pollard, Rev. J. Briscoe, Rev. Joseph Taylor, Rev. John Smith, Rev. Curtis Pollard, Rev. S. S. Scuttor, Rev. London Christmas, Rev. J. S. Coleman, Rev. Jefferson Thompson, Rev. Pleasant Grimson.

THE ELEVENTH ANNUAL SESSION OF THE MISSION- ARY BAPTIST CONVENTION OF MISSIS- SIPPI AND LOUISIANA.

This session of the convention was held with the Mt. Vernon Baptist church of Yazoo City, Miss., commencing July 22 and ending July 25, 1879. The President, G. W. Gayles, called the meeting to order and after devotional exercises he admonished the delegates to be dignified in their conduct and let their lights shine and thereby reflect credit upon themselves and thus do honor to Him whom they as ministers represented. The Sunday school convention of the West had been organized. Sunday schools that heretofore reported to this convention were here to represent. The question was sprung as to whether

or not they here represent or in their convention? It was hotly discussed, which resulted in a distinct and separate line between this and the Sunday school convention of the West.

Then Bro. G. D. Stewart, State Sunday school superintendent reported as follows:

RODNEY, MISS., July 21, 1879.

To the Honorable, the Missionary Baptist Convention—Greeting :

The honor of State superintendent having been conferred upon me by your honorable body, with instructions to hold a Sunday school convention at least one month preceeding the annual meeting of your honorable body, and report the same to you, it was my earnest desire to hold said convention in Natchez, in May last, but owing to circumstances over which I had no control, I was unable to do so; but however, I am glad to say that I was successful in holding, or in other words organizing the convention at Greenville, in the Mount Herod Baptist church, Rev. S. A. Anderson, pastor. There were present delegates from 22 Sunbay schools; representing 53 male teachers and 36 female, and a scholarship "1,570, with 1 library of 462 volumes, and 1 organ and melodeon, valued \$80. Rev. G. G. Middleton was elected president, Rev. S. A. Anderson vice-president, Bro. S. B. Blackwell secretary, and myself as treasurer, together with a board of nine managers; all of these officers are elected for one year. The treasury of the convention is divided into three funds: Sunday school, beneficiary and general. In all things the convention promises to be a great success, and a much needed auxiliary to your honorable body. I herewith report a resolution or petition offered by Rev. G. P. Jones and adopted by the convention.

Resolved, That the Missionary Baptist Convention, to assemble at Yazoo City, on July 22d, 1879, be and the same is hereby most respectfully petitioned by this convention to turn over all reports and money sent to them from various Sunday schools to the general Sunday school superintendent; that it is further respectfully resolved, that said Missionary Baptist Convention make the term of office for State superintendent five years instead of one year, as

now provided by resolution in the minutes of 1878.

I will further state that the convention has adopted a good constitution and rules of order, which in every particular is to the point. A certain number of copies of the minutes has been ordered to be turned over to your honorable body when printed. There was received from four Sunday schools, \$1.05, through the convention, contributed to the press committee, to help buy a printing press. The next meeting of the Sunday school convention will be held at Vicksburg, in the King Solomon Baptist church, on the first Wednesday in May, 1880, and will hold five days. Each Sabbath school is entitled to one delegate upon paying the sum of two dollars. All communications addressed to me at Rodney, with 10 cents to pay for returned answer, will meet my prompt attention. Life member's fee is five dollars and annual member's fee is two dollars. The convention has a good working system for aiding young men to go to the Seminary at Natchez, to study for the ministry, also to aid young ladies to prepare for teachers; and as the Sunday school convention seems to meet the approbation of all with whom I have conversed, I have the honor to herewith submit this report to your honorable body, hoping I may be gratified with the same result from your deliberation. Hoping that you may have a glorious and successful time, I am with earnest desire,

Yours in the Lord,

G. D. STEWART,

General Missionary Baptist Sunday School Supt.

The president delivered his annual message to the convention which was received, the following is the message, which speaks for itself:

"Reverends and Much Beloved Brethren in Christ Jesus and Fellow-Laborers in the Missionary Work."

I hail with much joy another opportunity of speaking to you as delegates in the great work of evangelization and fostering education among our fellow men.

After the president had returned thanks to God in appropriate words for enabling and sparing them to escape the yellow fever epidemic of 1878, he said:

I will now call your attention to CHURCH

BUILDING. We should ward against spending money in building meeting houses on land that it out our own, because in such case they are liable to be taken away from us after having been built. First, purchase—then build. So much for the church. Now for *education*, a subject which I regard as one of vital importance to all people. Our young ministers must be educated to preach the word; our young ladies for school teachers and other positions of honor, and in order to accomplish this, I ask that each member of the various churches donate a *half dollar* annually for *educational purposes*. If this is accomplished I will assure you brethren that our congregations will be elevated to a higher standard, both morally and intellectually, notwithstanding there is a class of men in the most of our churches who labor to shut out intelligence; they work and talk against paying money for educating ministers and school teachers. Allow me to say that *that* class of members is a dishonor to the church of God and a stumbling block in the way of all that is *good and elevating*. We cannot educate without money. I am sorry to say that the sentiment among some of our members is that the church affairs can be carried on without money, and that the ministers can be supported by such expressions as “Amen!” “True, brother!” “Preach it!” That kind of pay won’t do among intelligent congregations. Let us examine our covenant and see what we, as Baptists, have pledged ourselves to do: “We will cheerfully contribute of our property according as God has prospered us for the maintenance of a faithful and evangelical minister among us.” For this cause saith the scriptures, “Pay ye tribute also, for they are God’s ministers attending continually to these very things. The scripture again says: “Thou shalt not muzzle the ox”—“The laborer is worthy of the hire.”

I will call your attention to a provision of my message of A. D., 1877, and in it I recommend the adoption of a resolution by the convention, laying the State off into missionary districts, and thus reducing the number of our missionaries; then make it their duty to turn over into the hands of the executive board all money collected by them, and, for the executive board to pay said mission-

aries a stated sa'ary, whether it be little or much. I think further, that the convention should pass a resolution stating a certain amount that each missionary should require from the respective churches before they can become members of the of the various county associations, so that the admission fee may be the same all over the entire State. Allow me to call the attention of the members of the convention, and of the various churches also, to the necessity of purchasing a press, as I think that all the members of the convention are conscious of the fact that we cannot do justice to our denomination, nor our duties as mihieters of the gospel, except we have a *newspaper* of our own. The following are some of my plans: By perusing the minutes you will perceive that there are more than eighteen thousand members that belong to the Baptist State convention, and the number of churches belonging to the convention number about two hundred. I ask of each church to donate one dollar for the purpose of sustaining a paper, and I ask of each member of the respective churches to give us twenty cents toward the same.

In my opinion, a periodical would be of untold benefit both to our convention and churches, including the Sabbath schools. We will suppose that out of the entire membership of the convention that 1,000 members subscribed for the paper, at \$2 per annum, and that each church donate \$1.00, making a total amount of \$2,200. I hope, brethren, you will give this subject due consideration, for we must lift up our voices and cry aloud for understanding. To accomplish the noble enterprise, we must let our prayers ascend to God who is the giver of every good and perfect gift, and ask Him to be leader in this noble effort: to place within the hearts of this people the spirit of benevolence that they may open their hearts and give liberally to the cause of education and christianity. Cry after knowledge, not as one after mourns and groans, but as one that is ready to perish with hunger and as a new born babe after the sincere milk of the word. As we believe that "That the saints in all this glorious war shall conquer though they die," therefore the ministers should take hold on the flock over which the Holy Ghost has made them overseers. Let us then approach the Throne of

Grace with boldness. Our business is to preach the word and keep in view that great commission which our Blessed Saviour gave to his disciples when he was about to ascend to Glory, "Go ye into all the world and preach the gospel to every creature." By that commission I understand that wherever men are found, whether on land or sea, that we, as messengers of Christ, are to bear the good news to them that a Saviour has come into the world to save all who will call upon him in faith.

I would also recommend that this convention adopt a resolution to this effect, viz: That the Sabbath School convention convene at the same place each year as that of the State convention, only three days earlier, as it will lighten the expenses of the delegates since they can kill two birds with one stone. That the superintendents of the respective Sabbath schools be required to make their reports in full to the convention, and that the same be published in the minutes of the convention. That all monies collected in the Sunday School convention be used in purchasing books and papers for the benefit of the Sunday schools that compose said convention.

I will now call the attention of the convention to another evil that is destroying the peace and happiness of some of our churches, and lowering the dignity and standing of the ministers, and that is a division among the various churches, caused a great many times by a class of deserted preachers, whom we might well term "*tramps*" who split the churches in order to get a congregation to preach to, all of which is wrong and should be regarded as such by this body and discarded as detrimental to both social and Christian life. We are commanded in the name of our Lord Jesus Christ to withdraw ourselves from every brother that walketh disorderly. "Woe be unto the pastors that destroy and scatter the sheep of my pasture," saith the Lord. Howl, ye shepherds, and cry and wallow yourselves in the ashes ye principal of the flock, for the days of your slaughter and your dispersion are accomplished, and ye shall fall like a pleasant vessel. As one wicked person destroys much but a man's sins will find him out. Woe be unto the preachers and deacons that destroy the peace among the churches of God and scatter the

sheep of his pasture. Let us pray to God that he may send us more laborers as the harvest is truly great and the laborers are few.

I would further call the attention of the deacons of the churches to see that their pastors are paid; and if any minister is ever known to get drunk or to have gone into a saloon to drink with any one, that said minister be dismissed at once and published to the world.

I would further recommend that we, as Baptist, send to the Nashville Institute, Nashville, Tenn., for teachers when needed. I trust that these recommendations will not be laid aside but read in all our business meetings. I further recommend that churches refrain from electing their church officers on the Sabbath day, but have their elections at their regular business meetings. My object for making this last statement is because the arguments that sometimes take place in the election of church officers often create considerable confusion, which is both unchristian and unbecoming on the Sabbath and should be guarded against. We should love one another as Christ loved the church. How beautiful are the feet of those that preach the gospel of peace. Love worketh no ill to his neighbor. Remember those who have the rule over you and obey them, for they watch for your souls, as they must give an account for them unto God. * * * * Now may the grace of God be with you all, may his word dwell in us richly in all spiritual knowledge and understanding and bring us to His everlasting kingdom. *Amen.*

REV. G. W. GAYLES,

Pres. Miss. Baptist Con.

Rev. E. E. Carrington offered a resolution in reference to the restoration of Rev. F. J. Jones, after a warm and lengthy discussion he (Rev. Jones) was restored, having made suitable acknowledgement to the convention of his wrong doings. It was at this session that the original number of 15 members of the executive board was reduced to 9, since which time the motion which made such a reduction in the number of members of the board has been by another

motion stricken out and left as before, i. e., the original number, 15. At this session the convention extended the hand of fellowship to 43 new churches, which in itself shows in a sense the growth of the convention and the work of the missionaries along this line. Rev. L. G. Jordon had by this time worked himself up to be one of the most prominent members of this convention. He also was one of its faithful missionaries—organized churches, held associations and collected money for this body. Elder Jordon here offers his resignation as missionary for the purpose of attending school at the Roger Williams University, hoping, as he said on resigning, to be better able to serve his brethren in a better way and on a larger scale after he has attained an education. The convention donated him \$25.00 by way of encouraging him in his undertaking. This convention rejoices with him and the host of Baptists all over this country because of the great work he is doing as financial agent and corresponding secretary of the Foreign Mission Convention of the U. S. of America. Rev. Jordon, like the late Dr. L. M. Luke, in whose position he serves, is giving his life for Africa.

The following resolution was offered by Elder J. Smith :

Resolved, That the missionaries of the various counties, in holding their annual association, shall cause each church in his missionary district to be notified to attend said associations by delegation, and said delegates to carry their letters before the associations and have them examined before being sent to the convention.

Resolved further, That all churches, whether sending delegates directly to the convention from each church, or not, shall be represented in said associations ; and churches not sending delegates directly may be represented through the associations, provided they comply with all rules and regulations.

The convention adjourned to convene at Natchez, Miss., with the Rose Hill Baptist church, July 20, 1880.

At this session \$494.90 was reported by finance committee. Officers were as follows :

President, Rev. G. W. Gayles, Bolivar county ; vice president, Rev. J. S. Smothers, Claiborne county ; secretary, Rev. J. H. Bufford, Bolivar county ; assistant secretary, Bro. A. A. Lott, Yazoo county.

Members of the Executive Board—Rev. A. H. Davis, president executive board ; Rev. G. W. Gayles, president convention ; Rev. J. S. Smothers, vice president convention ; Rev. J. W. Hodge, recording secretary ; Rev. H. P. Jacobs, corresponding secretary ; Rev. R. Pollard, Rev. J. S. Coleman, Rev. G. G. Middleton, Rev. S. S. Scurter, Rev. S. A. Anderson, Rev. John Smith, Rev. J. Brisco, Rev. Thomas W. Screws, Rev. Enoch Moss, Rev. P. Gimpston.

**THE TWELFTH ANNUAL SESSION OF THE MISSISSIPPI
BAPTIST CONVENTION OF LOUISIANA
AND ARKANSAS.**

This session of the convention was held with the Rose Hill Baptist church, of Natchez, Miss., July 20, 1880. The President G. W. Gayles called the convention to order. After some preliminary exercises the Introductory Sermon was preached by Rev. N. Collins from Isa. 52:12. "The sermon had its impression upon the hearers." Provision was now made by the following resolution of Rev. A. H. Davis for the churches to have uniform license to grant to their candidate on application:

Whereas, No established rule has been adopted by this convention in relation to the distribution of licenses to the several churches, therefore be it

Resolved, That hereafter each license used by the missionary Baptists of this State, shall be obtained from the corresponding secretary with the convention seal attached.

Efforts of every kind were made by the brethren of the convention to educate their young ministers. Almost every plan was resorted to in order to obtain this end. The following report "On Theological Schools" is one of the many plans to which they resorted:

Bro. President: Your committee on Theological School, beg leave to report:

We endorse education as being one of the chief wings by which the true gospel may fly from one end of the earth to the other. We recommend that our ministers encourage it in our churches, Sabbath-schools, and whatever church doors may be open to them.

We further recommend that the chair appoint a committee on education, annually, and that our churches be required to send before said committee candidates for examination. We further recommend, as we feel unable at present to educate a candidate from every church, that two or more churches shall concentrate upon one candidate, and said candidate shall be acquainted with the rudiments of the English language, and a regular member of a Missionary Baptist Church, in good standing. We further recommend that the committee on Education thoroughly examine such candidates as to their qualifications and general character, after said committee have examined a candidate, he passing the required examination, the committee shall give the candidate a certificate, in virtue of which the convention shall assist said candidate in attending some Theological school. The committee shall meet one or more times between every annual meeting of the convention, and they shall also make a report of their proceedings to the convention. The committee before giving a certificate shall be satisfied that it is to the interest of the Missionary Baptist church and of this convention.

We long to see the light of education burning brightly in our churches and schools, and upheld by our ministers.

We further recommend that the convention assist, as far as it is able, in building a dormitory at the Natchez Seminary.

Respectfully submitted,

J. H. BUFORD, Chairman.

The President's message will be found full of information pertaining to the Negro Baptist of Mississippi at this period. The following is his message: "My Dear Reverend and Beloved Brethren, and Fellow Laborers in the Missionary work of our Lord and Master:—I hail with much joy and gratitude to Almighty God for the preservation of so many of our lives since our last assembly at Yazoo City, Miss.

* * * * *

A resolution adopted by the convention, made it my duty to provide a warrant book for the use of the executive board and convention. Also, I was requested to compile a full minute of such matters as may be deemed expedient to be taken from the minutes of the convention, from its organization up to the session held in July, A. D., 1879, and to write up the charter of the convention, so as to have it ready for this meeting, all of which I have done in obedience to the request of the convention.

The press committee held its first meeting in the Mount Herroden Baptist church, that is located in the city of Vicksburg, Rev. G. G. Middleton, pastor, on the 28th day of July, A. D. 1879, and requested me to have one thousand circulars printed, and to distribute them to all of our churches. All of which I did.

A resolution was adopted by the convention requesting each of our churches to appoint a committee of five sisters on education, and giving them one Sunday in each month to take up a collection for educational purposes That to educate our young men for the ministry and our young ladies for school teachers; to buy a printing press for our Baptist convention; by a resolution, adopted, each delegate to the convention was requested to give twenty-five cents for press, and each church was requested to give one dollar for the same purpose. I am sorry to say that up to this time only thirty-one delegates and three churches have complied with that resolution. (See minutes of 1879, page 33.) Now, brethren, this is a very important duty, and it should not be neglected, as I know of no reason for it. You should not pass resolutions or make rules that you do not intend to carry out and obey. Passing resolutions and adopting rules, without obeying them is a waste of

time and money to print them. I do hope that in the future our ministers and churches will carry out the above resolution and rules that I have referred to, because it is well known that we cannot educate ministers and school teachers without money, neither can we have printing done without money, and to carry on this great and good work ministers of the gospel must take a bold stand, and encourage others to do the same, for out of schools we can only hope and expect to have our churches raised to a higher moral standard. The Natchez Seminary, located at Natchez, Miss., established by the A. B. H. M. Society of New York for the education of colored ministers of the South, is presided over by Rev. Chas. Ayer. This school should encourage us in our education, and we express our heartfelt thanks and much gratitude to those kind and benevolent Christian friends at the North, who are showing a helping hand in the time of need. We do honor those faithful, self-denying Christians.

I recommend the passage of a resolution calling in all the Local licenses to the Executive Board, and have them exchanged, and that the Executive Board issue new license with the seal of the Convention attached. We have 36 missionaries appointed this year, and under our rules they are required to make quarterly reports to the Cor-Secty.

DUTIES OF CHURCHES TO THEIR PASTORS.

It is to see that your pastors are cared for and supported, and whatever you agree to give them for their services be sure to give it. Owe no man anything, and obey them that have rule over your churches. For rulers are not a terror to good works, but to the evil doers, let every member do his duty, to the Church, and the minister, then we will have churches, indeed, that we will be glad of. Brethren, we should seek every Godly example, and be under the influence of its pious spirit so it will pervade all our duties in life, and all departments of society, civil laws and social institutions, and to accomplish this we must try to educate our young people ourselves, and not depend any longer altogether on the States, as I am of the opinion, that four months in school, and eight

months out of school will not educate children very fast. Therefore, I will urge upon everyone of our Elders and Delegates in Convention assembled, this day, make up your minds that when you return home, that you will do all that is in your power to educate the youth of the community. Some one should take the lead in this important work, therefore, I beseech you, brethren, to teach your congregation the necessity of saving a little money to educate their children, for education and wealth will find their way into the society of the elevated, notwithstanding, we have so many disadvantages to undergo. We should not get faint-hearted, for our fathers and mothers have prayed for this time and it has come. We have passed through much tribulation while working in the vineyard of our Master. He has said He would reward us in accordance to our work. Let us depend upon Him.* * *

Now may the God of peace that brought again from the dead our Lord Jesus Christ the Great Shepherd of the the Sheep through the blood of the everlasting covenant, make us perfect in every good work to do his will, that which is well pleasing in his sight through Jesus Christ to whom be glorified forever. As ever,

Yours in Christ,

REV. G. W. GAYLES,

Pres. Miss. Bapt. Con. of Miss.

The importance of a printing press had long impressed itself upon the minds of the leading brethren of the convention and the subject had been discussed in well nigh every session of the convention from its origin. The matter having been referred to a committee reported as follows:—

Bro. President:—Your committee on Printing and Press have had the matter referred to them under consideration and submit herewith their report.

Your Committee recommend the establishment of a paper to be named the "Baptist Signal," and the same to be located at Jackson.

The Editorial Staff to be composed of members of the committee on Press, with Eld. Gayles as Editor in

Chief, Bro. J. J. Spelman, as Business Manager, Rev. D. C. Granderson as General Agent.

Rev. Geo. W. Gayles and Bro. J. J. Spelman, were appointed a committee to negotiate for the purchase of a press and the necessary printing material.

The subscription price to be \$1 00 per year, and the first number to appear September 1st, 1880.

Later in this session Rev. L. G. Jordan offered the following resolution pertaining to the printing press:

WHEREAS, It is the sense of this Convention that our success depends very largely upon a paper at the front; And, Whereas, there can be a press bought for \$600; therefore, be it

Resolved, That each pastor raises \$2 50 at once, and forward it to the President, G. W. Gayles, and that the Secretary shall forward such churches, as comply with this resolution, a receipt for the same.

The collection for the press at this session amounted to \$169.00. Sept. 1, 1880, the paper began its existence as a monthly journal with the name of BAPTIST SIGNAL and under the fostering care of the Baptist brotherhood of Mississippi. We shall notice the career of this paper as we come in contact with it from year to year.

The convention visited the Natchez Seminary and while there went through some exercises that brought forth the following resolution from Rev. J. S. Smothers :

Resolved, That it is the sense of this Convention that every effort should be made to bring to a successful completion the labors now performed in the cause of Christ at the Natchez Seminary. And that our visit here to-day, and the ceremony had will be the means of accomplishing much good.

It was further

Resolved, That the Missionary Baptist Convention

appropriate \$100 to the Natchez Seminary, to aid the intelligent students that are preparing for the ministry, provided they reside in the three States, viz: Mississippi, Louisiana, and Arkansas, and are of the Baptist faith.

Bro. G. D. Stewart, Supt. of Sunday Schools of the State made his report to the convention which gives an idea how the Sunday school work in the southern part of the State was begun and prosecuted in its infancy. The following is his report:

REPORT OF GENERAL SUNDAY-SCHOOL SUPERINTENDENT.

RODNEY, Miss., July 10, 1880.

To the Honorable Missionary Baptist Convention, at Natchez, Miss., convened.

REVEREND AND DEAR BRETHREN:—*Greeting:*

It is with pleasure that I herewith submit to your honorable body my first annual report, as State Sunday-school Superintendent, with statistics showing the business transactions of my office for the scholastic year ending May 1st, 1880, together with a brief statement of the Sunday-school convention, held in Vicksburg, Miss., at the Mt. Herroden Baptist church, Rev. G. G. Middleton, pastor. There has been distributed by me to the several Sunday-schools and churches, as follows:

PERIODICALS.

PAPERS.	COPIES.
Baptist Teacher	6
Bible Lesson Monthly	40
Easy Lesson Monthly	15
Total... .. .	61

SUNDAY SCHOOL BOOKS.

BOOKS.	PAGES EACH.	NO. PAGES.
12 Bibles.	952.. . . .	11424
48 Testaments.	405.	19440
2 Family Bibles.. . . .	762.....	1524
2 S. S. First Readers. . . . .	.. . . .	308

CATECHISMS.

General History of Bible Lands...	422
5 Church Directories.. . . .	1435
21 Easy Lessons.. . . .	504
2 Sunday-school Minute Books.... . . .	52
2 Sunday-school Roll Books.	28

Making a total of 45,145 pages of Bible and other Church and Sunday-school reading matter, distributed from my office at a cost of \$49.61, of money received by me from churches and Sunday-schools contributing for the same. I have traveled 400 miles, organized one Sunday-school Association, and held one Sunday-school convention in Vicksburg, with twenty schools represented. There has been an amendment to the constitution of the Sunday-school convention, this amendment when ratified will change the time for the meeting of the convention to one week preceding the annual meeting of your honorable body, and at the same place. The next meeting will be at Yazoo City on the first Wednesday in May 1881. The above I have done at an expense to me of \$32.45, for all purposes, not including \$8.00 received from the Vicksburg, association.

All of which is respectfully submitted, by yours
in the Lord,

G. D. STEWART,
General States Sunday-school Supt.

REPORT ON EXECUTIVE BOARD.

NATCHEZ, Miss., July 15th, 1880.

Mr. President and Dear Brethren of the Convention:

We have the honor to submit to you, for your consideration our annual report. We held no board meeting at Vicksburg, this last December, 1879. We are happy to say to you all that we are greatly encouraged in the great work we are now carrying on for the upbuilding of our denomination.

We are more than Happy to say, that we have had no dissatisfaction in our midst this year. Except one Elder that goes by the name of P. R. Lacy. We excluded him on three different charges. The interest in this great department of executive work has been steadily increasing; it is gratifying to note the growth in this department of our executive sphere of business. We look back a few years and see from whence we came, and the many obstacles that beset our pathway; but by the help of Almighty God, none of these foes have stopped the great Baptist wheel from rolling on.

Dear brethren, we are wide awake to the interest of this convention. We thought it unnecessary to call the executive board together this last December, 1879, my reason for not calling the board last December was there was nothing of importance, to my knowledge, to transact, I thought a few dollars could be saved by so doing.

Wherever the convention was held from year to year, not only were there hundreds of surplus delegates, but of persons of every denomination and walk of life—enormous crowds, too many for the well-being of the convention and for the convenience

of the town and citizens caring for it. Something must be done to rid the convention of those who were following it simply for "loaves and fishes." Something must be done for the protection of those carrying the burdens of caring for the delegates and administering to the needs of God's servants, as many of our kind sisters love to do. Hence it was ordered by the board that delegates must bear certificates to the convention signed by the corresponding secretary certifying that he or she is a bona fide delegate to the Baptist Missionary Convention of Mississippi and Louisiana. The following is one of the blank certificates that had to be filled out by the proper authorities and carried by delegates to the convention before provisions were made for him common to that of delegates of conventions of this kind:

To the Baptist Missionary Convention of Mississippi and Louisiana:

THIS IS TO CERTIFY, That the Rev . . .
 was elected a delegate to the Con-
 vention by the Baptist Association held in the
 County of.
 State of on the. . . .
 day of. 18.

DONE by order of the Executive Board.

.
 Corresponding Secretary.*

The total amount of money collected from all sources and for all purposes this year was \$1385.15.

* The idea of this certificate is that the delegates would be sent up to the convention from county associations. The board ordered the filling of the certificates by the corresponding secretary.

This includes expenses of missionaries also. The convention adjourned to convene with the Mt. Helm Baptist Church, Jackson, Miss., July 19, 1881.

Officers were as follows:

G. W. Gayles, President; J. Smothers, Vice-President; J. H. Bufford, Secretary; H. P. Jacobs, Cor. Secretary; J. W. Johnson, Treas.

Other members of the Board—A. H. Davis, Pres.; J. W. Hodge, Rec. Secty.; G. G. Middleton, S. A. Anderson, J. Briscoe, J. S. Coleman, E. Moss, R. Pollard, S. S. Scudder, P. Grimson.

THE THIRTEENTH ANNUAL SESSION OF THE BAPTIST CONVENTION OF MISSISSIPPI,
LOUISIANA AND ARKANSAS.

This session of the convention met with the Mt. Helm Baptist Church of Jackson, Miss., July 19, 1881, Rev. Marion Dunbar, pastor. This session was held within the pale of the old general association of which the Mt. Helm church was one of the largest churches, and Rev. Dunbar, its pastor, was one of the most influential ministers. The convention came to Jackson through the influence and by the invitation of Hon. J. J. Spellman, who at its previous session at Natchez had become an annual member and put upon the editorial staff of the *Baptist Signal*, the organ and paper fostered by the convention as we have seen. I am impressed with the fact that it was the desire and intention of the convention at this time to get a foothold in Jackson. Previous to this we have noticed that a missionary was sent to Jackson for the express purpose of establishing a Baptist church there that would affiliate with the convention; for some cause this project did not meet with the desired effect. Now an opportunity was given them to go up to "Jerusalem" and

into the "temple" and capture the whole thing if they can for the convention. President Gayles was programmed for the "Introductory Sermon," which he preached from the very significant text: Ps. cxxxiii., "Behold how good and pleasant it is for brethren to dwell together in unity." Elder Gayles made a convincing argument from his text, which went thundering down the ravine of years till it culminated in not only securing Jackson for the convention, but had much to do with the union of two of the greatest ecclesiastical bodies of Mississippi, viz., General Association and the Baptist Missionary Convention of Mississippi, Louisiana and Arkansas. After the transaction of some business of minor importance the president delivered his usual annual message to the convention. After introducing his subject to the body he spoke of the prosperity of the convention during the past year and dwelt on the fact that "if God is for us who can be against us?" Then he said:

"I am glad to say our convention has made progress, so much so that we have established a religious paper known as the *Baptist Signal*. It was established on the 1st day of September, 1880, and is issued as a monthly. To-day the *Signal* is the organ of our church and must be made strong, yea, powerful, and through it we must give more attention to our educational interest. Let us learn the Christian minister's duty: 'To sow precious seed.' To go forth with diligence and to make men acquainted with the gospel of Christ. Be steadfast, immovable—always abounding in the work of the Lord inasmuch as ye know your labor is not in vain in the Lord. Therefore watch against all the vicious influences of the world, the flesh and the devil.

EDUCATION.

I shall repeat what I said a year ago last July. If

we ever expect to accomplish much in this life we must not fail to educate the rising generation ourselves. We must not depend altogether on the Free School system, for I am of the opinion that four months in school and eight months out cannot and will not educate children very fast. I urge upon our ministers to see that the youth of their respective communities are educated. If we have any mission in this life I think the subject of education should be included. Let us teach our people the necessity and duty of saving a little money with which to educate their children.

DUTIES OF CHURCHES TO THEIR PASTORS, DEACONS AND TRUSTEES.

They should see their pastors are cared for, and supported, and call upon every member to do his whole duty. When ministers are supported and cared for we will have better churches and congregations. We will then have less laughing in our churches at the repeated blunders of illiterate ministers, who say to them, "Come on brother and preach the word," when they have no idea what preaching is. How can this be stopped? When you go to call on some of our ministers on church business you will find his door closed, and some one who is near will inform you that he is in the field ploughing. Where is his family? The reply is that they are with him. In the city or town the minister is in his shop working for his living. Where is his family? His wife is hired out cooking for Mr. A. Why is this? Manifestly because the churches care nothing for the gospel nor their ministers. Yea, in some instances the minister could not be found to attend a burial or funeral service, all of which should be condemned.

Send your ministers to the Natchez Seminary, or to some other theological school so as to have educated ministers in charge of your churches, for if the blind lead the blind they fall in the ditch together. Dear brethren, wisdom and the true knowledge of the Bible is certainly needed in our churches, therefore we cannot pay too much attention to the subject of education. I respectfully suggest that we establish a book concern in connection with the *Baptist Signal*, for the benefit of our churches, schools

and brethren. Oh! if we would only take and imprint upon our memories the stereotyped ideas of the Bible, we will find it difficult to realize how much God has promised to do for us. Remember our Savior said, "Ask and ye shall receive; knock and it shall be opened to you."

I recommend the adoption of a resolution creating a widows' fund for the benefit of the widows and children of our deceased ministers. It is shameful to the church to have a good, hard-working minister with us, and as soon as his death his widow and children have no one to care for them. We should disapprove of any and all our churches either directly or indirectly discharging a minister on account of his age or infirmity without providing for him. May the blessing of God attend us and crown our labor with success; and his word dwell in us until we reach his kingdom, prepared for us from the foundation of the world. Amen.

As ever in Christ,

REV. G. W. GAYLES,

Pres, of the Miss., La. and Ark. Mis. Bap. Con.

This session being held in the Capital City (Jackson) was very fruitful of distinguished visitors. The following visitors were introduced from time to time during the session, and some of them made interesting speeches. Prof. Hazeley, who made an interesting speech on "The Progress of Africa." Prof. Quinchie, of Oxford. Revs. E. E. McNeil, of Boonville; W. B. Jacobs, of Chicago, who delivered a short address on Training Children in the knowledge of God. Dr. A. H. Booth, Rev. Geo. Plummer, Bros. Clinton Webster, Randell Ferguson, Lewis Capshaw, Henry Johnson. Rev. R. Ramsey, Moderator of the general association; J. W. Muse, clerk of general association; Rev. Jordon Williams, Moderator of the Madison county association. Revs. Geo. White and John Thompson. Revs. A. A. Lomax, R. Bradley, Capt. W. T. Montgomery, Mr. J. W. Max-

well and Bishop C. B. Galloway. Dr. Zealy spoke of the Progress of the Baptist denomination which was most heartily received. Here you see from the number of visitors who were introduced from day to day during this session that the business of this session was well interspersed with spicy speeches.

It will be seen from the constitution of this convention that officers held their positions without re-election for a term of five years. If for any cause an office was vacant, it was the prerogative of the executive board to fill such vacancies. I don't know what brought about the necessity of this long term of office but I have no reason to think it was to obviate the wrangles that characterize this convention now during its sessions when officers are elected. I trust and have reason to believe that these wrangles will forever be a thing of the past.

The following officers were elected this session: Pres. G. W. Gayles; Vice-President, J. Smothers; Secretary, L. G. Jordan; Treasurer, G. N. Johnson. From my source of information I have reasons to believe that they were all elected peaceably and quietly making a very loud comment on our present times. A hint to the wise is sufficient!

The executive board made the following report:

JACKSON, MISS., July 15th, 1881.

Mr. President and Dear Brethren of the Convention:

We have the honor to submit to you, our annual report. We are happy to say to you all that we are greatly encouraged in the great work we are now carrying on for the upholding of our denomination.

Though we find the Executive work of the Convention increasing, extensively every year, and requiring more ability and time to meet its demands, we have held three sessions since the adjournment of the Convention at Natchez.

Amount of money collected at the Convention held in the City of Natchez.....	\$1084 75
Expenditure of the Executive Board.....	189 00
J. H. Bufford, Secretary Convention.....	12 00
Stationary for the Convention.....	2 00
J. J. Spellman, Assistant Secretary.....	10 00
J. W. Hodge, Recording Secretary.....	20 00
G. W. Gayles, President.....	25 00
G. W. Gayles, two years Correspondence.....	30 00
For Printing Commissions.....	7 00
Silas Thompson, Sexton, two weeks.....	9 00
J. M. P. Williams, 145 Local License.....	3 75
R. Pollard, 253 Local License.....	5 00
J. S. Coleman, 68 Local License.....	1 00
Five Warrant Books.....	17 00
For Recording Bond.....	1 25
Printing Press.....	250 00
J. J. Spellman, service as Editor.....	100 00
B. Michel, for removing Press.....	19 50
G. W. Gayles, compiling Minutes.....	25 00
Printing School Certificates.....	2 50
Freight on Press.....	38 00
Chas. Winkley, Minutes of Convention.....	209 00
G. W. Gayles, Editor Signal.....	56 50
G. W. Gayles, for distribution of Minutes.....	14 00
Freight on Minutes.....	2 86
Committee of two to go to Jackson.....	14 00
Mrs. Sarah Brown, Boarding Students.....	9 00
Robert Woodridge Boarding Students.....	11 00
J. J. Spellman, Manager.....	72 50
For rent of Signal office.....	37 50
Spellman, Manafier Signal.....	140 00
Spellman, for compiling Minutes.....	30 00

The amount \$1084.75 here reported by the Board, collected at Natchez does not include the expenses of Missionaries as the amount in previous session.

From this year trouble began with agents failing to report the money to the Editor collected as subscription to the Baptist Signal. To adjust mat-

ters, Rev. S. A. Anderson offered the following resolutions:

Resolved, That any agent or member of the convention failing to forward subscriptions to the editor of the *Signal*, shall be tried before the executive board, or convention, and published to the world as an unworthy servant.

Resolved further, That the editor shall keep an accurate account of all subscriptions and moneys received by him for the *Signal*, and report the same to the executive board or the convention.

Resolutions were also offered and adopted providing for a Sunday School paper, bearing the name of *The Sunday School Pride*, but whether this paper was ever published I am not prepared to say.

In keeping with the endeavor of the convention, to educate ministers and teachers at Natchez Seminary, an examining committee was appointed consisting of the following: Rev. G. W. Gayles, chairman; Revs. J. Smothers, G. G. Middleton, J. Smith and S. Anderson. It was further provided that all applicants must make application through the chairman of the committee on examination by the church where he resides through the pastor of said church. At this session the committee on examination made the following report: "We have examined three students, viz., Miss Georgia Jones, Miss Ada McDuffie and Miss Lucy Smothers and gave them certificates to Natchez Seminary, all of which we respectfully submit for your approval."

The total amount of money collected from all sources during this year, as reported at this session, was \$1359.45. The convention adjourned to convene with the Mt. Carmel Baptist Church, of Greenville, Miss., July, 1882, but for some unstated cause the

place of meeting was changed to Vicksburg with the King Solomon Baptist Church, July 19, 1882. I think, however, that the change was made on account of the overflow. (See minutes of 1882, page 14.)

The officers were as follows:

Rev. G. W. Gayles, president, post-office. Greenville, Miss.; Rev. Joseph Smothers, vice-president, Port Gibson, Miss.; *Rev. J. H. Bufford, recording secretary, Riverton, Miss.; Rev. Geo. N. Johnson, treasurer, Natchez, Miss.

Executive Board—Rev. A. H. Davis, president; Rev. J. W. Hodge, recording secretary; Revs. G. W. Gayles, R. Pollard, G. G. Middleton, J. Briscoe, D. King, J. D. Weston, Jos. Smothers, John Smith, S. A. Anderson, Enoch Moss, Geo. N. Johnson, T. W. Screws, A. D. Harts.

THE FOURTEENTH ANNUAL SESSION OF THE MIS-
SIONARY BAPTIST CONVENTION OF
MISSISSIPPI, LOUISIANA AND
ARKANSAS.

This session of the convention convened with the King Solomon Baptist Church of Vicksburg, Miss., July 19, 1882. After devotional exercises the president arranged for the various standing committees.

The ordination of incompetent men was still practically within the pale of the convention. All previous efforts on the part of the vigilant board had failed to stop it. Rev. J. S. Coleman, endeavoring to put an end to it, offered the following resolution:

WHEREAS, There has been so much harm done

* No reason assigned for this change. L. G. Jordan was elected, but I think at this time left the State.

by ministers ordaining incompetent men for the ministry; therefore be it

Resolved, That if any minister of this convention is known to ordain a candidate outside of the association or convention, he shall be tried for the same, and if found guilty he shall be expelled and published as a violator.

The hand of fellowship was extended to Rev. H. N. Bowery, who was a corresponding delegate of the Foreign Mission convention. He was then welcomed to a seat and to take part in the deliberations of the body. The president delivered his usual annual message to the delegates assembled. The following is his message :

At our last meeting this month a year ago, in the City of Jackson, Mississippi, there were 313 churches which a membership of 25,935. And the Sabbath Schools that were represented was 190, and number of scholars 8,803. Harmony and prosperity have prevailed among our conventional churches, so much so that they have been on the increase.

OUR MISSIONARY WORK.

Our executive board appointed 38 Missionaries at this session held in King Solomon baptist church, July 1881, whose duties it was to labor in the States of Mississippi, Louisiana and Arkansas. And I am glad to say that one of our General Missionaries Elder Joseph Smothers. of Port Gibson, did a great deal of Missionary work even in the States of Kansas and Arkaasas, and represented the Baptist Signal very ably, so much so that we have several subscribers from those States through him.

EDUCATION.

I urge upon the members of the convention and the executive board to take additional interest in the great work of education, as we must confess that we feel the need of it in every branch of life, and without which we cannot succeed.

Therefore, I do hereby recommend that the convention take immediate steps in the way of education by buying and building a school house so as to educate our young men and women, for our future prospects depend much upon our success in education. Perhaps I have said enough upon the great important subject. The question now arises how are we to get at this? I answer by our own efforts, try yourselves first, then ask others to assist you. By sending out canvassers to collect, I believe black and white will assist in the above purpose. And remember dear brethren, that where there is a will there is a way, knowing as we do that education is a grand lever to raise the low and degrade to the high moral, religious and social standing in life which we so much need, and in fact Brethren we know that the future safety of our churches' welfare as well as that of our race depends to a great extent upon education. Therefore we should encourage all educational enterprises, and make good use of every opportunity that presents itself to us for we feel the importance of a more intelligent ministry, and a higher intellectual culture on their part and the same is wanted among school teachers, and I sincerely hope that this convention sees the importance of the Ministers informing themselves in order, that they may be prepared to inform their congregation. I further urge the Pastors and Delegates and our Sabbath School Teachers to use their influence and suffrage at all and every opportunity, in the interest of Public Schools. Let the work of education be our motto, and to carry out in good faith these views, I do hereby recommend the appointment of a suitable committee or to enlarge the duties of the present Committee on Education, with instructions to canvass the subject of education and ask all of our fellow-citizens of whatever race or party to aid us in building up a good and healthy school system in our States where we can educate our children, as well as other States in this great Union, that the robe of ignorance may give way.

DEACONS' AND TRUSTEES' DUTIES TO THEIR PASTORS.

Their duties are the care for their pastors and see that they are supported by their congregations. They should call upon every member to do his whole duty. If

this is done I will assure you that we will have better congregations, better churches and less laughing at repeated blunders made by illiterate ministers while occupying the pulpit, and as pastors or as a missionary. A minister who devotes his time to the interest of their congregation and their people should be supported, not only as a respect of gratitude, but ought to receive a just and a reasonable compensation for their services, also sufficiency to provide some support for their families. Churches should not employ a minister and not support him, for the laborer is worthy of his hire.

CONVENTIONAL MINISTERIAL BENEFIT FUND.

I respectfully suggest that each minister, delegate, annual or life member of this Missionary Baptist Convention be requested to give \$5 to the treasurer of the convention, to be known as the conventional ministerial benefit fund, to be used for the aid of the aged or infirm preachers or members of the Missionary Baptist Convention. To carry out these views, I would recommend the adoption of a resolution looking to that end. Read and reflect.

In conclusion may the grace of God be with us all, enabling us by faith to receive the great salvation, and ever pray and labor for its diffusion till it is made known to the ends of the earth.

I am as ever yours in Christ,

REV. G. W. GAYLES.

The report of the missionaries shows that the people among whom they labored were in straitened circumstances financially. In some parts of the State they were scourged by an overflow, in other parts by a drought. Indeed "God works in a mysterious way His wonders to perform." The missionaries found plenty of work to do, such as preaching the gospel, organizing churches, Sunday schools and associations. One missionary reports: "I straightened up one church and started it again for the Master. I rebuilt another and brought it to the convention for repre-

sentation." Another reports: "I have come in contact with the impostor (——). Through Christ we conquered him and his coadjutors." Still another: "On account of hard times and divisions among the Baptists I could not do much for the convention this year." Such were the reports of the 25 missionaries who reported out of the 38 that were appointed. Heretofore \$300 and \$400 have been reported by the missionaries as a part of the result of their labor, but this year only \$12 was turned over to the convention from this source. To better the condition of affairs Rev. Furedando Wheatley offered the following, which was adopted:

Whereas, The Missionary Baptist Convention has been for the past fourteen years appointing Missionaries; and whereas the Convention has no provision by which to raise Missionary funds and we see that the work cannot be successfully performed without means to carry it on.

Therefore, Be it Resolved, That each Minister and Delegate pledge themselves with the assistants of the Deacons of each Church belonging to the Convention to collect ten cents from each member of the Churches, said money to be known as a Missionary fund and that it be brought to the Convention annually by the Pastor or Delegates:

Be it further Resolved, That this resolution be in force from and after its passage.

The following resolutions were offered by Rev J. Smothers:

Whereas, The Continent of Africa, seems at present to be more neglected than any other heathen and, and whereas she is both in need and wanting the light of the Gospel and whereas her scattered

sons and daughters are enjoying a high christian civilization, and whereas there is a Foreign Mission Convention composed of the colored Baptists of the the United States, which is looking to a great Mission work in Africa.

Therefore, be it Resolved, That this Convention thanks all who have helped us and Africa, we feel that it is our imperative duty to look with reverential regard upon our Fatherland and work for its redemption.

2. That this Convention heartily endorse the Baptist Foreign Mission Convention of the United States of America.

3. That the executive board of this convention be empowered and execute such plans as will bring out the individual effort of each church in the bounds of this convention in foreign mission work.

4. That there be an agent appointed and his report made to the executive board.

We have noticed in a previous chapter that the *Baptist Signal* began its publication as a monthly journal, publishing 1000 copies each month. At this session it was changed from a monthly to a weekly paper, beginning as such Jan. 1, 1883. Loud and earnest appeals were made by Rev. S. A. Anderson, corresponding secretary of the convention, in the interest of the paper. He endeavored to get every minister who was a member of the convention to subscribe for the paper for the ensuing year. Two hours' discussion was given in that direction.

The Board made the following report:

VICKSBURG, Miss., July 17, 1882.

Mr. President and Brethren of the Convention:

We have the honor to submit to you our annual re-

port. We are happy to say to you all that we, as your executive board, see the great necessity of each and every minister of this convention of coming to the front as ambassadors for Christ in the great work we are now prosecuting for the building up of our denomination. Though the executive work of the convention increases, as we advance, in this department, you see, brethren, it requires more and more ability and time to meet the demands. We have no dissatisfaction in our midst, to our knowledge. We held one meeting of the board at Natchez, Janaary 16, 17, 18, 1882, on the case of a man who goes by the name of Dr. J. M. C. McGlather, and is an imposter. This J. M. C. McGlather was in Wilkerson county, Mississippi, disturbing the churches. This was the cause of our meeting held in Natchez. We made said imposter leave.

REV. A. H. DAVIS, Chairman.

The board also made out the program for the next session of the convention and appointed 48 missionaries to the various fields of labor, as well as paid off the various expenses of the convention to the amount of \$1050.81.

The total amount collected from all sources this year, including the \$100 turned over to the treasurer from the Freedman Louisiana and Texas convention, was \$981.30.

The above figures do not, to my knowledge, contain the report of the *Signal* office. I have found no financial report of said office up to date. I suppose the expenses of the office consumed the finance it accrued from time to time. Hon. J. J. Spellman, editor, was invariably paid from the general funds of the convention. It may be that the surplus subscription money went into said funds.

The convention adjourned to convene with the Mt. Carmel Baptist Church, Greenville, Miss., July 17, 1883. The officers were as follows:

Rev. G. W. Gayles, president, post-office, Greenville, Miss.; Rev. Joseph Smothers, vice-president, Port Gibson, Miss.; Rev. J. H. Bufford, recording secretary, Riverton, Miss.; Rev. Geo. N. Johnson, treasurer, Natchez, Miss.

Executive Board—Rev. A. H. Davis, president; Rev. J. W. Hodge, recording secretary; Revs. G. W. Gayles, R. Pollard, G. G. Middleton, J. Briscoe, D. King, J. D. Weston, Jos. Smothers, John Smith, S. A. Anderson, Enoch Moss, Geo. N. Johnson, T. W. Screws, A. D. Harts.

THE FIFTEENTH ANNUAL SESSION OF THE BAPTIST MISSIONARY CONFERENCE OF
MISSISSIPPI, LOUISIANA
AND ARKANSAS.

This session of the convention was held with the Mt. Carmel Baptist Church of Greenville, Miss., beginning July 17 and ending July 21, 1883. The president, G. W. Gayles, called the convention to order, and after devotional exercises, Rev. W. W. Colley, a returned missionary from Africa, was granted the privilege of speaking, after which he preached a sermon from 90th Psalms, touching upon African missions. Rev. H. McKenney being present, was strengthened in his determination to go to Africa by the address and sermon of Rev. Bro. Colley. When an opportunity was given for anyone to speak who desired to go to Africa, Bro. McKenney at once made his desire known. When invited to preach to the convention he willingly accepted the opportunity and chose for a text the 7th chapter of Romans and the 24th verse. In his sermon not only did he express a desire to go to Africa, but he made

it known that he was even anxious to go and do as he did—die on the field. Revs. W. Griffin, R. N. Christmas, S. A. Anderson, J. W. Scott, M. W. Trimble and M. C. Buffington all made rousing on Foreign Missions.

The president delivered his annual message in the following words:

Reverened and Co-Laborers in the Missionary Work of our Lord and Savior.

* * * * *

It is of the utmost importance that a correct and scriptural discipline be maintained in every church. Therefore, the neglect of a strict discipline is apt to fill the churches with such evils as will check the growth and success of the gospel. We know the government of our churches according to the teaching of the New Testament have the power to administrate and govern itself and to manage its own affairs.

THE CONDITION OF OUR CHURCHES.

I am glad so far that by information received, our conventional churches since our last meeting in Vicksburg, one year ago, with King Solomon Baptist church, are still prospering.

It affords me much pleasure to say to you, dear brethren, that our churches are still increasing, and there has been no general disturbance among our conventional churches; peace and harmony yet prevail.

* * * * *

EDUCATION.

I am sorry to say that our churches have not taken the interest in the way of educating the youths of our communities. We know that education is a great cover; we and our churches feel the importance of more intelligence among our ministers. A man cannot teach what he does not know himself; therefore, to be able to teach the Holy Scriptures it requires a great deal of study and faithful prayers. It is through the medium of education all nations and governments can defend themselves. We need

the instructions from the Bible. It brings the message of God to us, and none are so wise as not to need its instruction, and yet there is none so ignorant but what they can grasp some of its precious truths. Let me urge upon the delegates of this Baptist Missionary Convention, assembled here in the town of Greenville, Mississippi, the importance of education among our people, for we know education is needed in every branch of business, and without it we cannot expect success in life. May God help us to begin this important work as early as possible. Let the Baptists all unite and build a good college. It can be done.

I respectfully invite the attention of the committee on education to this proposition. We need educated ministers in our pulpits and educated men for the bar.

Through education and piety our church governments and societies are safe. Through education good societies are reached. To accomplish anything in the way of education it will take money. Therefore, I call upon each member of our churches to give us ten cents a year for educational purposes. Show your love for education by what you give. We know God has spoken glorious things of Zion.

Wars will cease; intemperance must cease. The gospel of the Lord and Savior must be preached, and in order to be successful, we must educate our young men and women. All nations must have knowledge of the true and living God.

There have been women of culture. Hence, the work of education should be a command among us. Through the channel of education let us travel. We call upon our churches and friends to assist us. Let the work of education be our motto.

* * * * *

UNITY.

We, as Missionary Baptists, cordially invite all Baptists to come and join us in this great and important work. We hold that there is only one God, one faith, and one Baptism. This being true, why not all the Baptists unite in one grand body? "In union there is strength. United we stand, divided we fall." If kingdoms divided against themselves, how can they stand? Those who are in the missionary work lift up your eyes and look over the fields

for they are white. Let the Baptists throughout this State unite with us. Yes, we invite all the Baptist associations, and other Baptists to unite with the State convention; by so doing, we get our money and talent together, and then we can do something in the way of education, and something for foreign mission work, that is so much needed. By uniting we can protect our churches against imposters.

Dear brethren, may the good Lord put in each and every heart a spirit of unity among the Baptists. Let us unite in one grand body and all come and go with us. We are on our mission for Jesus, and we will do you good. I look forward to the period when all the Baptist churches will recognize the importance of unity.

* * * * *

CHURCH DUTY TO THEIR MINISTRY.

Every church that employs a minister should support him, and the deacons should see that their pastors are supported by their congregations. Yes, every member of their respective churches should do their duty, not only by giving him his salary, but by prayer also—a respect of gratitude. Let our deacons and trustees do their duty in this instance. I will assure you that we will have a better congregation, for I believe that it is the will God that a minister of the gospel, who devotes his time to the promotion of the interest of the people, should be supported. “A laborer is worthy of his meat.” We should disapprove of any and all churches that will discharge their minister without settling up what they owe. Be true and honest, though you be poor. Church members should be true at all times.

Yours,

G. W. GAYLES.

* * * * *

Through the influence of Rev. W. W. Colly, returned missionary from Africa, advanced and more definite steps were taken in fostering the interest of foreign missions. The following resolutions were heartily agreed to and adopted at this session:

WHEREAS, We, the members of this convention, do earnestly believe that the spirit of missions is the divine energy of the gospel; and,

WHEREAS, It is the desire of the convention as missionary Baptists to be found in the front ranks of all true missionary enterprises with our sister States; and,

WHEREAS, Africa, our fatherland, waits with stretched out hands for the Baptists of the whole United States to send and bring to them the gospel of our Lord and Savior Jesus Christ; and,

WHEREAS, Further, the colored Baptists of America have organized a Foreign Missionary Convention of the United States of America for the sole purpose of sending members and teachers to Africa; therefore be it

Resolved, That by this convention we the Baptists of the State of Mississippi, Louisiana and Arkansas do unite our strength with the Baptist Foreign Mission Convention to help to send and support preachers and teachers among the heathen of Africa.

Resolved, That a Foreign Mission Board be organized of 14 or more members at this meeting of the convention to look after the work of foreign missions in the jurisdiction of this convention.

Resolved, That the State Foreign Mission Board shall examine and select from among the candidates for the work in Africa at least one minister, who when found qualified shall be sent up to the General Foreign Mission Board for the work in Africa.

Resolved, That as soon as this board finds or selects a man that a circular be sent out to each church of this convention, asking for a collection to help send the minister to Africa and to help support him while he labors in that field.

The following is the report of the Committee on Resolutions:

Resolved, That we, as ministers of the gospel, will not assist in the organization of new churches within five miles of one that has been already organized, except in towns and cities.

Resolved, That wherever there is a missionary in a

county that he shall be invited to assist in organizing new churches coming into existence.

Resolved, That it is the sense of the executive board of the Baptist Missionary Convention of the States of Mississippi, Louisiana and Arkansas to purchase a tract of land at an early date for the purpose of erecting an institution, known as the Mississippi Baptist Seminary, for the purpose of educating our young men as ministers and young ladies as teachers.

Resolved, That the said school shall be known as the Mississippi Baptist Seminary, and a committee of six be appointed on plans and specifications.

Resolved, That each church be required to report such collection quarterly to the corresponding secretary of the convention, and that it shall be the duty of the corresponding secretary to report amount to the president of the Foreign Mission Board and forward the amount to the treasurer of that board and receipt each church on or before the 10th day of every third month, and keep a full account and report to the convention annually amount received and distributed.

The following is the report of the Committee on Education :

We the Committee on Education beg leave to make the following report :

WHEREAS, There is great demand for educated young men as ministers and young ladies as teachers, therefore be it

Resolved, That we recommend that each pastor urge upon the young ladies the importance of an education and encourage them to attend our Natchez Seminary or some other place of learning belonging to the Baptist denomination, as it is the only medium of redeeming our rising generation and civilizing Africa.

Resolved, That we, as leaders, take more time in lecturing to our people on the importance of education.

Resolved, That we will not give our aid to any minister or school teacher who will not devote his time in the work of the Baptist cause.

Resolved, That we will not give to any young man who

is an aspirant for the ministry any local license to preach unless he is a teacher in the Sabbath School, and if he is not prepared to preach he shall become a scholar and learn how to preach and teach.

Resolved, That we will not recognize any local preacher who has not attended the Sabbath School.

REV. E. E. CARRINGTON, Chairman.

REV. P. A. WILLIAMS, Sec'y.

The following is the financial report of the Executive Board:

The amount of money collected at the convention, held at Vicksburg, July 22, 1883, \$781.30.

Executive and current expenditures of Conventional year—

Executive expenses for July term, 1882.....	\$175 00
Secretaries of the Convention for writing minutes.	42 20
Recording Secretary of Executive Board.....	15 00
President of the Convention.....	25 00
Corresponding Secretary of Convention.....	20 00
Provision of the Delegates of the Convention.....	2 00
Two Receipt Books.....	3 50
W. F. Johnson, student at the school.....	17 00
Sexton of the Convention	5 00
	<hr/>
	\$303 70

THE SIGNAL OFFICE EXPENSES.

Editor of the Signal, recd.....	\$300 00
Type and paper for the Signal.....	211 00
Rent of the Signal office	73 00
Expenses of Signal office	584 00
Subscription money	127 75
Expenses over balance by	456 25
	<hr/>

Grand total collected conventional year.....\$909 05

Grand total expenditures of conventional year. 887 70

Leaves in treasury.....\$ 21 35

The above figures, pertaining to finance, are mathematically incorrect, in both, the general expen-

ses of the Convention as transacted by the Board, and in the account of the *Signal* office. In the first place the general expenses of the Convention, as submitted above, sums up to be \$304.70 instead of \$303.70. In the next place it is stated that the editor received \$300 plus \$127.75 subscription money, making a total of \$427.75. The expenses of the office are as follows: For type \$211.00 plus \$73.00 rent, plus \$584.00 expense of office; making a total expense of \$868.00, minus the \$427.75, the office took in, making an expense over balance of \$440.25 instead of a balance of \$456.25. Further, the Board states that the Convention, collected at Jackson \$781.30.

Now, if the *Signal* office collected the \$427.75 as the Board reports, then the grand total collected, is \$1209.05, instead of \$909.05. Further more, the minutes of 1882, pages 38 and 39 show that the Treasurer had on hand, to be brought over to this year \$201.34 which added to the proper total \$1209.05 would make a grand total of (1209.05 plus 201.34,) equal \$1410.39, minus the amount of \$887.70, which the Board reports expended, leaves a balance in Treasury of \$522.66 instead of \$21.35.

AN EXPLANATION.

Now my bretheren, I have pointed out these inaccuracies, or mistakes, or non-business like transactions, not with the view of criticizing or reflecting on the integrity of those who had to do with these transactions, but simply to say in an emphatic way to you who are handling God's money, to let especially your financial records be so clear till they will stand the microscopic scrutiny of the most critical examination.

These ambiguous accounts have been given from

year to year since the organization of this Convention. From the beginning, they were winked at because of ignorance, but now 18 years since slavery and in the 15th year of the existence of the convention, with Public Schools and Colleges, there is no excuse for such mistakes. Now, dear reader, I trust you will not attempt to change the spirit and motive of the author by putting another construction on the above. What I have said, I don't say it as an apology for recording the facts as I found them, but simply as I have denominated it "an explanation."

The *Signal* office makes for the first time its separate financial report to the convention through the Board. This we expected to see from year to year, but failed to see it till this session. The Missionaries, as a general thing made good reports for this session.

Besides doing and reporting an immense amount of other missionary work, they reported having collected \$269.25. Of course some of this was used for their expenses.

The total number of churches reported was 343; 339 paid their representation fee of \$3.00.

Amount money collected from Church

Representation	\$1017 00
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Amount money collected from Penny

Collection.	70 75
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Amount money collected from Missionaries

on the field... ..	369 25
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Total collected from all Sources. ..	\$1457 00
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The Convention adjourned to meet with the Baptist Church, Yazoo City, Miss. But for reasons given in next session, the Convention met at

Natchez, Miss., with the Rose Hill Baptist Church.
SIXTEENTH ANNUAL SESSION OF THE MISS. BAP.
CON. OF MISS., LA. AND ARK.

This session which was to be held at Yazoo City, was changed and held at Natchez on account of the fact, arrangements had been made by the Board to purchase a college building in the city, of Natchez, and the Board thought it expedient and an honor due the citizens of Natchez, to have this session in the town where arrangements had been made to locate the college of the state convention of Mississippi. One thousand circulars had been distributed, informing the various churches of the action of the Board, both of the change of place of meeting, and of the contract to purchase the Walworth building in the city of Natchez for a college building—358 churches with their respective delegates were here represented and ready to respond to the call, for any kind of support as a sanction of the action of the Board in its transactions with Mr. Britton, which resulted in the purchase of a building and 20 acres of land for school purposes. The convention was called to order by the President, G. W. Gayles. On the first day at 10 o'clock 115 delegates from the old roll answered to their names. The Introductory sermon was preached by Rev. A. Durham from John 14:12. Judge Morris, Col. G. F. Bowles, Hon. J. W. Henderson, Prof. J. S. Meekins, Rev. A. J. Snodgras and Hon. John R. Lynch gave able and inspiring addresses during this session. They spoke favorably of the efforts the convention was making for the educational facilities of the race. The Baptist of Mississippi, especially the constituents of this convention, had the determination of

paying for and fostering this college at whatever cost it might develop. Though poor, inexperienced, and, in many cases, ignorant, laboring against foes within their ranks, and enemies without, yet their determination was so great as to surmount the difficulties and obstacles that arrayed themselves against them. The spirit of their determination was manifested by, complying with the requirements of many resolutions from time to time such as the following:

Resolved that each church shall pay into the treasure 10 dollars for the benefit of the college. Be it further

Sesolved, That the pastor of each church shall be held responsible for said amount collected from his congregation, and said amount to be turned over to the president of the convention, by the first Sunday in October, 1884.

REV. R. WILLIS.

WHEREAS, it is the duty of every Baptist minister and missionary to contribute to the purchasing of the college. Therefore be it

Resolved, That each missionary and minister in charge of a church, be and is hereby requested to pay the sum of five dollars for the purchase of said college by the first of December, the same to be paid to the president of the convention.

REV. F. J. JONES.

The reports on education especially at this time were nothing more than money collected by various churches, chiefly by the efforts of the woman, for college purposes. The agitation of Natchez college had assumed such tremendous proportions among the Baptists of Mississippi that the wear and tear of nearly a quarter of a century have reduced it but a little. Indeed, Natchez college is, as is often said by the brethren of this convention, the "Pride of the Negro Baptist of Mississippi."

The following is the report of the executive board:

Mr. President and Brethren of the Convention, we have the honor to submit to you the following report :

We held our board meeting at Vicksburg, December, 18th, 1883. There we learned that a valuable piece of property at Natchez, known as the Walworth property, including twenty acres of land and a building with sixteen rooms, was for sale.

Met in Natchez and held an extra meeting for the purpose of examination. Entered into a contract with Mr. Britton for purchasing said property. Paid \$250 cash and we are happy to say that we did what we thought best for the whole body and hope to meet your approval.

We have faithfully sought the best interest of this grand body, and we leave before you a great work to be accomplished for the benefit of our young people. Let us as ministers and churches unite ourselves for the purpose of consummating the chief object in view.

FINANCIAL REPORT OF THE EXECUTIVE BOARD.

The amount of money collected at the convention

held in Greenville, Miss., July 18, 1883.....	\$1072 55
Executive expenses for July and December.....	387 90
President of the convention.....	25 00
Secretaries of the convention.....	35 00
Corresponding secretaries.....	20 00
Recording secretaries.....	15 00
Sexton of the convention.....	8 00
Provisions for delegates.....	5 00
Printing minutes.....	10 00
Missionary in Africa.....	208 10
Delegates to the foreign convention.....	81 50
College.....	250 00
Commission license.....	10 00
Drawing contract.....	2 00

REPORT OF BAPTIST SIGNAL OFFICE.

Subscription money collected.....	45 00
Paid L. W. C. Wilson, business manager.....	42 85
City tax.....	1 60
Stationery	51 20
Charles Winkley for printing 100 receipt books....	5 40

Charles Winkley for printing 300 commissions.....	18 00
Editor of the Signal received.....	3 00
Judge C. W. Clark on contract between L. W. C. Wilson.....	10 00
Rent of Signal office.....	25 00
Rev. S. A. Anderson, business manager.....	10 00
One pair of chases.....	10 00

Total expenditures..... 475 75

I must confess that the above financial report of the Executive Board is too intricate for me to make any kind of a solution of it. Hence I submit it unimpaired for your consideration. The report is given *Verbatim et literatim*. For the first time in the 15 year's existence of the convention, it is this year brought out in debt. By the figures and statement of the Executive Board, the "expenditure over amount received" is reported to be \$404.80.

The expenses of the *Signal* office ran the convention indebt as will be seen from the following:

The report above shows that the grand total collected during the conventional term was \$1117.55 the expense of the convention excepting that of the *Signal* office was \$1055.35 which would, by the figures the Board submits, leave the Convention with a balance of \$17.20 even after \$45 was taken from the grand total, which the *Signal* office turns in.

The committee on Press and Printing saw the financial ship was being sunk by the weight of the *Signal* office and made the following report which was unanimously adopted

PRESS AND PRINTING.

Mr. President, your committee on Press and printing beg leave to report; If in the future the Printing Press is not made self-supporting, that we shall get the *Signal* out on another Press. We further agree to refer the matter

to the Executive Board for proper arrangement.

S. A. ANDERSON, Chairman.

F. J. Jones, Secretary.

The missionaries made good reports this year, financial and otherwise. No "bogus conventions," church troubles or "impostors" were reported. The convention by this time had its roots deeply planted in the hearts of the people and peace generally was within the "Camps of Zion." The missionaries collected this year on the field \$401.50; a part of which sum was used for their expenses on the field and was not turned over, but reported the whole to the convention, as was their custom so to do. The amount collected and reported from all sources for college purposes this year was \$717.40. The total amount collected, for all purposes and reported within the territory of the convention was, \$2,420.35. The convention adjourned to convene with the Baptist church at Yazoo City, July 1885, but for an unstated reason it met with the King Solomon Baptist church, Vicksburg, Miss., July 21, 1885. The officers were as follows:

Rev. G. W. Gayles, president, Greenville, Miss.; Rev. Joseph Smothers, vice-president, Port Gibson, Miss.; Rev. J. J. Peyton, recording secretary, Faison, Miss.; Rev. George N. Johnson, treasurer, Natchez, Miss.

Executive Board—Rev. A. H. Davis, Edwards, Miss.; Rev. J. W. Hodge, Vicksburg, Miss.; Rev. R. Pollard, Natchez, Miss.; Rev. G. W. Gayles, Greenville, Miss.; Rev. J. Smothers, Port Gibson, Miss.; Rev. J. Smith, Natchez, Miss.; Rev. J. Watson, Rodney, Miss.; Rev. S. A. Anderson, Yazoo City, Miss.; Rev. S. P. Watson, Belzonia, Miss.; Rev. M. Griffin, Vicksburg, Miss.; Rev. J. S. Turner, Glendale, Miss.; O. B. Banks, Duncansby, Miss.; Rev. D. King, Illawarra, Louisiana; Rev. G. N. Johnson, Natchez, Miss.

Natchez College—Prof. P. A. Wardlaw, principal, Natchez, Miss.

Baptist Signal—Rev. G. W. Gayles, editor, (Box 35) Greenville, Miss.; Rev. F. J. Jones, manager and publisher, (P. O. Box 91) Greenville, Miss.

THE SEVENTEETH ANNUAL SESSION OF THE MISSISSIPPI BAPTIST CONVENTION OF MISSIS-

SIPPI, LOUISIANA AND ARKANSAS.

This session convened with the King Solomon Baptist church, of Vicksburg, Miss., of which Rev. M. Griffin, now deceased, was pastor, July 21, 1885. The convention was called to order by the president, G. W. Gayles, with a few appropriate remarks. After devotional exercises the president appointed the usual committees. Rev. J. Smothers was introduced by the president and preached the Introductory sermon from John 5:17, "The sermon was able and animating." The convention coming into the possession of the sad news of the death of Ex-President Grant, adjourned for one hour as a token of honor and respect due the great ex-head of the Nation and one of the greatest generals that ever commanded an army. Revs. J. Smith, A. H. Davis, E. E. Carrington, A. A. Hamilton, G. W. Gayles and J. Smothers were appointed a committee to draft appropriate resolutions to the memory of the great general. The following are the resolutions reported on that subject.

WHEREAS, We the the members and delegates of the Baptist Missionary Convention of the States of Mississippi, Louisiana and Arkansas, in the city of Vicksburg assembled at work for the Lord, have learned with sad regret the death of our Ex-Chief Magistrate, U. S. Grant, who was Commander-in-Chief of the Armies of the United States when we, the colored people, were emancipated; therefore, be it
Resolved, That we deplore the loss of this great and good man to his country, and his bereaved family, and we

pray that the God of nations may ever sustain his family under these afflictions.

Resolved further, That while we regret the loss of such a good man, we bow in humble submission to the will of our Heavenly Father, and hope he is at rest.

Resolved further, That a copy of these resolutions be spread upon the face of the minutes, and also published in the *Baptist Signal*. Sleep in Jesus, sleep.

The President's message for 1884 did not appear in said minutes, perhaps it was not ordered "spread on the minutes." This year his message is full and touches on various interesting and important points relative to the progress of the Baptists of Mississippi. The following is his message:

* * * * *

EDUCATION.

On the 12th day of December, 1884, our executive and trustee board met at the city of Natchez, Miss., to take steps relative to the opening of Natchez college. After a careful consideration the board employed Prof. P. A. Wardlaw as principal of said college; also passed a resolution to open the college on the 5th day of January, 1885, all of which was done, and it closed on the 20th day of June, 1885, all for which we can and do congratulate our executive board for their earnest and faithful services rendered as executive officers in the discharge of their duties in opening our college and in the management of the affairs of the Baptist, notwithstanding that we find a few that are opposing and trying to condemn the works of the convention and also that of the executive board in the college enterprise, and for no reason in the world except they are wanting to be members of the executive board, and to be an officer without work. But this should not discourage the officers of the convention nor the executive board, as we know that all valuable institutions and great men and women have always had opposition. But when the good Lord is for you he is stronger than all that may oppose, and will lead you through more than conquerors since we have for our motto, "Honesty and Fair

Dealing." Let us look to our Lord and Savior and govern ourselves accordingly. While I recognize the fact that our ministers of the convention have done remarkably well in the education of their congregations under the surrounding circumstances, yet there is room for improvement, and our Natchez college promises a bright future, with its many advantages for our people. The cry for Natchez college should be the voice of every church and minister, it being the pride of our race. Fellow-delegates, allow me to repeat what I said two years ago to this august body—that it was through education and piety our church government and societies are safe. Through education good societies are reached; to accomplish anything in the way of education it will take money. I call upon our pastors of churches, missionaries and ministers of the gospel to instruct their congregations and friends to avail themselves of the opportunity that this convention presents to them, for fear many of our people will neglect to send their children to Natchez college when it opens this fall, or shall we wait for compulsory educational law? Education should be our motto. Let every church send one student, if no more.

MISSIONARY WORK.

At the meeting of our executive board, held last June in the Rose Hill Baptist Church, in the city of Natchez, Miss., there were appointed 52 missionaries to do general and local missionary work in the States of Mississippi, Louisiana and Arkansas, and I sincerely hope that every missionary that was appointed, commissioned and sent out by our board has entered upon the discharge of their duties as missionaries, that feel the great responsibility that rests upon him and the Baptist Convention, since the eyes of the country are upon this Baptist Missionary Convention. May the good Lord put a missionary spirit into the hearts of our appointed missionaries, as we have a missionary still laboring in Africa, and we hope he is doing much good.

CHURCH MEMBERSHIP.

At our convention, which assembled in the city of Natchez, Miss., this month one year ago, 358 churches

were represented in our Missionary Baptist Convention, with a membership of 36,551, and also 135 Sabbath schools were represented in said convention, with a scholarship of 7183. Hence you see, dear brethren, that we are at work for our Master. Therefore we, as Christian soldiers, should be encouraged, knowing that if we faint not, in due time we shall reap our true reward in eternal bliss.

Brethren, I will now call your attention to some evils which in my opinion are calculated to do much injury to our churches, and hinder their progress :

First. Too many preachers are in one church, and sometimes they lay around a minister's church for no other purpose than to destroy the peace and harmony between the pastor and his congregation by sowing the seed of discord among them.

* * * * *

Second. Ordaining men without a church calling them, or a field of labor to enter upon, the result is as a general rule bad, and should be guarded against, for many are called, but few are chosen, so saith the Scriptures.

Third. Watch-Care Members. Very often the dignity of our churches is lowered by some watch-care members, who do not feel that they are bound to respect the discipline of sister churches.

Fourth. The use of intoxicating liquors as a beverage we must regard as being one of the chief evils of the day, and has caused famine in many families. The use of such an evil should be condemned from the pulpit and in our Sabbath school rooms, as the churches are the schools in which our disciplings are taught and our congregations are instructed and trained.

Fifth. Pastors' Salaries. The churches should pay their pastors promptly every month, and especially at the end of each year a full payment should be made.

May the great head of the Church crown our labor with abundant success, and the gracious smiles of our Redeemer shine upon us and keep us near his cross as good soldiers for Jesus.

REV. G. W. GAYLES.

Expenditure over amount received..... 430 00
Grand total collected this conventional term..... 1117 55

Grand total spent.....	1522 35
Expenditure over amount received.....	404 80
J. W. HODGE, Secretary, A. H. DAVIS, President.	

The chief object of the convention, since the establishing of Natchez college was to pay for it, and be independent of all obligations from a financial consideration. The report of the committee on education, as will be seen from the following, had for its chief object: Get money and pay for the college.

"The pastors of our churches should make it one of their special duties; to point out to their churches the Natchez college; and urge upon those who may be seeking an education to attend our school at Natchez, Miss. We would most cordially recommend, that, each church should collect, and send to convention at its next session the sum of two dollars and fifty cents, for college purposes."

Rev. J. S. Coleman offered a resolution to the effect that missionaries encourage churches within their districts to send at least one student to the college and pay his bills. Elder G. G. Middleton in attempting to furnish the college on a cheap scale:

"*Resolved*, That ladies be asked to donate such articles as needles, thread, quilts, pillows and slips, sheets and other things which might be of service in furnishing the dormitory department.

The executive board's report shows that on December 11th, 1884, Prof. P. A. Wardlaw, appeared before the board for examination, for the purpose of being employed as teacher in the Natchez college. Rev. S. A. Anderson, and R. Pollard, were appointed to invite Profs. Henderson, J. S. Meekins, Flye and Brandon to meet with the board for the purpose of examining Prof. Wardlaw, in the English Arts and Science and Latin, finding him fully competent to teach in the college, the board employed him as Principal. The date for opening the college was fixed for January 5th, 1885.

On motion of Rev. R. Pollard, Revs. S. A. Anderson,

G. W. Gayles, and J. Smothers were appointed a committee on "Discipline of the Church."

Report of said committee as follows :

WHEREAS, It has been manifested to us that some of our churches have refused to pay their pastors, and some members of our churches claim that they have no right to contribute to the support of the gospel, and

WHEREAS, This is impoverishing the ministry, degrading the cause of Christ, and

WHEREAS, We believe that ignorance and covetousness are the cause of these wrongs; and the Scripture saith, "Thou shalt not muzzle the ox that treadeth out the corn," and "The laborer is worthy of his reward," and "Owe no man," and that "No covetous man who is an idolater hath any inheritance in the Kingdom of Christ and God," therefore be it

Resolved, That we condemn all churches and members of this convention who are guilty of not paying their pastors and not bearing their proportion of the pecuniary burden of the church.

Resolved, That, according to the Scripture, any church or churches are justified in the exclusion of such members. Be it further

Resolved, That we recommend that these resolutions be read in all business meetings of the churches.

The board further ordered that the books, papers and money of the Sabbath School Convention be turned over to the convention or executive board. A committee was appointed to wait on the president and secretary of the Sabbath School Convention for the purpose of receiving the books, papers and money, and report to the convention or the executive board. Committee—Revs. M. Griffin and John Smith.

The board reports that :

The amount of money collected at the convention at Natchez, Miss., July, 1884.....	\$1,773 63
Collected since the last convention.....	393 02
Amount turned over to Treasurer.....	*\$2,166 65

* Here the board reports the amount of cash turned over to the treasurer. I reported in previous session the amount collected, including expense of missionaries, which accounts for this variation.

Paid Messrs. Britton & Koontz.....	\$1,756 25
“ L. W. C. Wilson.....	130 00
“ Robinson Williams, Sect.....	5 00
“ Harrison and Lewis, loan to con- vention... ..	30 00
“ J. J. Peyton, secy. of convention	10 85
“ Winkley, printing receipt book..	25 85
“ L. C. Duschene, 500 certificates..	1 50
“ Tax on College.....	64 00
“ H. V. Riggins for loan of money	93 50
“ Insurance policy	30 00
“ Groups	6 95
“ Mosely, repairing college fence..	12 75
Total expenditure.....	\$2,166 65

This was one of the most fruitful years financially that the convention has ever witnessed. Every church, society, association and almost every individual rallied to the call of their leaders for money to help foster the various enterprises of the convention. *Three hundred eighty-nine churches represented this year, each paying \$3.00, making a total of \$1167.00. The missionaries reported collected on the field, \$254.05. The corresponding secretary, A. H. Davis, reported sent to him \$206.80. The general missionary, G. W. Gayles, reported collected \$575.25. From collections and donations in convention, \$112.70. Reported from church letters exclusively for college purposes, \$977.90, making a grand total collected this year for all purposes and from all sources, \$3293.70. The board reports amount collected, \$2,333.20, making a difference of \$960.50, which, I suppose, may be accounted for by the fact that my report contains the *gross* proceeds and the board's the net. The convention again

* Four hundred two according to President's message of '86. Money from churches. \$1206.

comes out in debt, besides the balance due on college. We cannot state what the balance due on college building is, as the board has not, as yet, published its cost. The amount paid out over the income is \$236.10. The convention adjourned to meet with the First Baptist Church at Port Gibson, Miss., July 20, 1886. The officers were the same as reported in previous session.

THE EIGHTEENTH ANNUAL SESSION OF THE MISSIONARY BAPTIST CONVENTION OF MISSISSIPPI, LOUISIANA AND ARKANSAS.

This session of the convention convened with the First Baptist Church of Port Gibson, Miss., July 20, 1886. President G. W. Gayles called the meeting to order and read the 133d Psalm as an introductory to the devotional exercises which were further introduced by the vice-president, who sang: "Bless'd be the tie that binds," "Our hearts in Christian love," and then offered a fervent prayer.

The five years' term of the officers having expired made the election of officers in order, which the convention forthwith proceeded to do by acclamation. The election resulted in the re-election of the present incumbents in their respective offices. The officers-elect expressed their thanks for re-election and assured the brethren that they would be faithful to the extent of their ability. Rev. H. Woodsmall, representing the Home Mission Society, and Prof. N. H. Ensley of A. & M. College were at this juncture introduced and granted the privileges of the convention. Profs. P. A. Wardlaw and H. S. C. Owens, then instructors in the Natchez College, were introduced. They gave able, eloquent and instructive addresses pertaining to the educational

interest of the State. Rev. J. J. Diggs followed, with touching words pertaining to Africa's cause, which he had espoused. Fifteen standing committees were appointed by the president at the beginning of the session, who had their eyes open and their best wits at work formulating plans and constructing reports for the best interests of the convention. Before the reports of the committees, the President, after his usual custom, delivered his annual message, which had many practical suggestions for the various committeemen to act upon, which they more or less always did. The following is the

PRESIDENT'S ANNUAL MESSAGE:

Reverend Pastors and Dear Delegates: I invoke the blessings of Almighty God upon our Christian deliberation during our present session, trusting that peace and harmony will prevail, and that each delegate may say that it is not a vain thing to meet such an august body as our Baptist State Convention, which was organized in this town on the 12th of July, A. D. 1869. Since then it has passed through many fiery trials, yet it has never lowered its sails.

CHURCHES AND MEMBERSHIP.

At our last meeting of the Convention, which assembled this month, one year ago, in the city of Vicksburg, Miss., 402 churches were represented in said convention with a membership of 38,766. Also 166 Sabbath Schools with a membership of 8,094. New churches that joined last July, 46.

EDUCATION.

It is indeed gratifying to me to say that we have a college located in the city of Natchez, Miss. This institution was established by the Executive Board of the Baptist Missionary Convention, on the 5th day of January, A. D., 1885, with only five students; Prof. P. A. Wardlaw as teacher. It enrolled this last scholastic year one hundred

and sixty-four students, for which we congratulate our Board and State Convention. Notwithstanding our many disadvantages which we have undergone, we thank God for his guidance, believing as I do hope that the dark cloud is beginning to give away, and daylight is about to dawn. A good institution of learning is like a good government which has always professed the "greatest good to the greatest number." This college is opened to any who desire to obtain the advantages of an education. When we think of the great need of moral and general education among our people, the first question that should suggest itself is, what shall we do to accomplish this great and important end? Viewing this great question as I do, it prompts me to invite all Baptists to unite in one grand body and co-operate in the good work of education which has begun its mission at our Natchez College. So when we are laid in the silent grave, our children can look back and read with pride and say, this is the sure foundation which was laid by our fathers and mothers. Therefore, I call upon every minister, church, and sabbath school to rally to the support of our Natchez College, it being the pride of our race. Let every one do his duty in the premises. This is a good opportunity in which all of our working men and women, who favor the education of their race can show it by their labor. In time of our great struggle we cannot know men and women nor our friends, by how much they say they love the cause of education, but we shall know them by what they do in striving to promote the cause of education. Let each church send one student to the Natchez College at its next session.

TEMPERANCE.

Read the Biennial report of Mississippi Penitentiary, and you will find 812 convicts, and of that number 676 colored male, 32 colored females, 103 white males and 1 Indian; and upon an investigation doubtless you will hear a large majority of these prisoners say: "Oh, oh, Judge, I was drinking when I committed this or that crime." Whiskey is the cause. So you see whisky is almost the father of crimes in our country.

DISCIPLINE.

I believe it is of the utmost importance that a correct

and strict discipline should be maintained in all of our churches, because the neglect of which is apt to fill the churches with evils which will check its growth, and the success of the gospel. 1st. Each pastor should acquaint himself with our Church Directory. 2nd- Each member should be instructed once each month their duties to the pastor, by the pastor and deacons. (See the Baptist Church Directory, pages 137 and 176, also see Minutes of 1885, page 33, under head, "Report of Committee.") As it seems to have been manifested that some of our church members refuse to assist in supporting their pastors and ministers, and refuse to bear their proportion or ordinary expenses or burdens, and as we are taught by the Holy Scripture to put away from among yourselves that wicked person. 1 Cor. 5:7-8; Eph. 5:5. Now we command you, brethren in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, etc., 11 Thes. 3: 6, 11 and 14. All Christians should honor God with their substance: Prov. 3, 9. It is the duty of each and every member to assist in supporting their pastor; also to bear their proportion of the pecuniary expenses of their church. Yes, dear conventional brethren and sisters in the Lord, it may be our duty to-day, and each day and night, of our session of this beloved Baptist Missionary State Convention, to ask you and all friends of education for contributions for our Natchez College, that grand Christian enterprise. The Jews brought their first fruits, their tenth, yes, and their second tenth. (See Luke 27, 30, 33.) Thus between their taxes to government and worship, they contributed one-fifth of their income. We must give, so as to honor our Heavenly Father. Oh! Dear brethren and sisters, the good Lord has made His people co-workers with Him and He affords them the means of showing their loyalty and their love. A member of the church who is unwilling and refuses to support his pastor, and bear his part of the expenses of the church government is a suitable person to appoint as an agent for the wicked one or for the devil. I want to see a christianity in truth, and in deed and not in form for this class of church members are out of date just as a last year's almanac, it will not do to be governed by, and those that

follow it, will miss the proper date. I suppose some of you my brethren are representing in this convention, church members, if the truth was known, who have not averaged a cent per year to their pastor and church. Christian Institutions should not go begging, and as long as that class of church members are allowed to remain in our churches, Christianity will never be what it ought to be in our country, until this reformation is brought about. May the good Lord help us to begin it at once.

EVILS.

Now, my dear brethren, I will call your attention to some of the evils which I think deserve our notice, and which are calculated to destroy the peace and harmony of our churches and good societies. First. Too many men are being ordained, without fields of labor, and without the proper qualification which Christ requires. Second. Too many feeble churches are being established and too close to each other in the country. Third. Holding meetings all night. Fourth. Licensing men to preach because the congregation vote for them. Fifth. Non-payment of pastors' salaries; the deacons and trustees should attend to their pastor getting his salary, as it is part of their duty. Sixth. The use of intoxicating liquors as a beverage, it being regarded as one of the chief evils of the day. Seventh. Those so-called festivals, railroad and steamboat excursions. I respectfully call the attention of the convention to the above, believing, as I do, they are calculated to do a great deal of injury to our churches and congregations, also to hinder their progress in the future.

Before closing my annual message, permit me to say, having full confidence in the wisdom and integrity of this Christian assembly, may peace and harmony prevail during our entire session; so when we shall have returned from our conventional labors, we will have the smile of our dear Redeemer upon us, saying, "Well done, thou faithful servant, etc. And our congregation may feel that we, their representatives, have done well in devising means and plans for the spread of the Gospel of Christ, and the education of our long oppressed race. And when we are parted and scattered abroad, let us pray for each one's

success, and sustain our rules, and stand in the light of our Lord and Savior, who promises eternal life.

REV. G. W. GAYLES,

Pres. of the Baptist Missionary State Convention.

The circular letter prepared by Rev. H. P. Jacobs, the first president of this convention, is full of information pertaining to the history of the Negro Baptists of Mississippi. The following is the letter which was adopted for circulation among the constituents of this convention for the conventional year under consideration :

Mr. President and Brethren of the Baptist Missionary Convention : First, I will speak of the printing press, its use and power, as it is the mouthpiece through which we learn what is going on in the outside world. By the press public sentiment is moulded ; books, papers and pamphlets are printed. This is the way the thoughts of one generation are transmitted to another. It was the policy of the slave-owner never to allow Negroes to learn to read and write ; if so, they could never have kept them in slavery. But now, brethren, those days are past, and we have to work out our own destiny, and as such we are fast coming to the front. Now, I will make this suggestion to the convention : After our college is paid for, and a dormitory is built to accommodate the students who attend the school, the convention should establish a printing department, to instruct our young men and women in the art of setting type, printing and binding books.

As we now have a college, *in fact*, we must establish three more departments, viz : Medical, mechanical and law departments. We must have them to supply the wants of our race. For now the college is a grand success, all that is wanted is more houseroom to accommodate the students, then we can open these departments, just as we have done thus far. I feel that all this will be done by your executive board. I base my advice in this matter on these facts : when this convention was organized, we started out with high aims before us, to establish an institution of learning, and to assist in educating the heathen. Both of these ends

we have reached, as we have the college and are now helping to sustain a man in Africa. All this has been done at great expense of both time and money, for we have had traitors in our convention from the start, men whom we put in high places. They did not only speak against us, but they organized both churches and associations against us, saying to the people: "Come and go with us, and we will do you good." Now where are they and the good? They have done nothing but brought disgrace on themselves, and some of the leaders are in the penitentiary, the balance of the people have forsaken them, and they are eating husks.

I will now speak of the financial policy of the convention, and its management of the people's money which has been entrusted to its care. In writing on this part of its work it affords me great pleasure, for I am not afraid to compare its history with any similar organization in the United States, for its age, and also for its integrity.

The executive board is composed of our most able men. They have managed the affairs of this convention successfully. They have been able to account honestly for all the money that has been placed into their hands, and their reports have been satisfactory to the convention. Where can you find another such in these wild times of cheating and defrauding?—They are few and far between.

I will now speak of our ten cent system. If this matter is properly brought before the people, we can raise all the money the board needs to carry on the work. For if this convention has 40,000 members, as is claimed, and each one will give ten cents, it will raise \$4000 each year, and if any one is not willing to give that much for educational purposes, they ought to leave the United States.

Now as far as the law has promised to aid in educating females, that matter should not be neglected. We passed a law that each pastor should appoint five sisters in his church, and give them one Sunday in each month to take up what money they could, which money was to be set apart for the purpose of educating our young females. Now as we are short for room at the college to accommodate them, let the brethren start them one on that plan, and give them credit in the minutes for what they, and you

will not be long in raising the money to build your domitory.

REV. H. P. JASOBS.

The following is the Report of the Executive Board and Trustees of Natchez College.

PORT GIBSON, Miss., July 19th, 1886.

Mr. President and Dear Brethren of thd Convention:

We have the honor to submit to you for your consideration this our annual report. We have held three meetings of the board since last July. The work of the convention having increased so much we were compelled to hold those meetings of the board; and we are more than happy to say as a board to you, we are thankful to the Lord for his kind Providence over us. And the business you have intrusted into our hand dear brethren, we have faithfully discharged the duties assigned to us by this honorable body. We have no serious trouble to relate to you. Let us, as ministers and churches unite ourselves closer together for the purpose of furthering the great and grand object before us which is to build up the Redeemer's kingdom here on earth.

FINANCE REPORT OF THE EXECUTIVE BOARD.

Amount of money collected at the convention held
in Vicksburg, July, 1885.....\$2333 20

EXECUTIVE AND CURRENT EXPENSES FOR THE LAST CONVENTIONAL YEAR.

Executive expenses for conventional year.....\$357 85

EXPENSES OF PRESIDENT AND SECRETARIES.

Paid president of the convention.....	\$25 00
Paid secretary.....	7 50
Paid assistant secretary.....	5 00
Paid second assistant secretary.....	5 00
Paid corresponding secretary	20 00
Paid recording secretary of executive board.....	15 00
Total... ..	\$77 50

CURRENT EXPENSES CON.

Paid Britton and Koontz.....\$1620 00

Paid Isaac Torston, Sexton.....	4 00
Paid Vicksburg Printing Co. for commissions.....	4 75
Paid stationary for convention.....	2 50
Paid traveling certificates.....	2 50
Paid F. J. Jones for printing minutes.....	189 20
Paid G. W. Gayles for compiling minutes of convention.....	40 00
Paid foreign mission.....	15 00
	<hr/>
	\$1877 95
Executive expenses.	357 85
Presidents and secretaries expenses.....	77 50

Total expended for convention.....\$2,313 30

FINANCE REPORT OF THE BAPTIST SIGNAL.

Expenses of Press—

Paid Rev. G. W. Gayles, editor	\$225 00
Paid Rev. F. J. Jones, business manager.....	30 00

Total Signal office expense..... \$255 00

Total Convention expense..... 2,313 30

Grand total spent..... \$2,569 30

Total sum collected..... 2,333 20

Balance over income..... \$236 10

Rev. S. A. Anderson offered the following resolution :

Whereas, It is rumored that some of our churches have received members of the Pedo Baptist Church who have not been baptized by a Baptist minister ; and

Whereas, Some of our missionary Baptist churches allow Pedo Baptist members to take the Lord's Supper with the Pedo Baptists ; and

Whereas, We believe that this is not according to the doctrine taught in the Bible ; therefore we condemn all such practice ; and be it

Resolved further, If any of the churches or members be found guilty of the above-stated practice, they be arraigned and tried for said offense.

Further : Whereas, The executive board has taken hold of the boarding department of the college, and has

appointed a committee of three to examine, negotiate and attend to the business of the trustees of the convention in general, relating to the college, therefore, be it

Resolved, That the committee shall meet once or twice a month, to audit the accounts and settle bills against the institution, and turn over all money belonging to the convention to the treasurer of the convention, and report the same to the board of trustees.

The board appointed three delegates to meet the National Baptist Convention in St. Louis—Rev. G. W. Gayles, Rev. A. H. Davis and Rev. J. Smothers.

Delegates to meet the Foreign Mission Convention—Rev. O. R. Banks, Rev. S. P. Watson add Rev. R. Willis.

Delegates appointed to meet the General Association in Helena, Ark., Thursday, October 28, 1886—Rev. S. A. Anderson, Rev. M. Griffin and Rev. J. L. Turner.

A committee of five was appointed on press and printing:—Revs. G. W. Gayles, A. H. Davis, J. Smothers, G. N. Johnson and S. A. Anderson.

Committee on selling the press—Revs. G. W. Gayles, S. A. Anderson and R. Willis.

On motion of Rev. S. A. Anderson, it was determined to remove the *Signal* office to the Natchez college.

The proposition of Mr. Leon C. Duchesne, to print 500 or 600 copies of the *Baptist Signal* monthly for the sum of \$20 per issue, was accepted.

The board engaged the services of Rev. G. W. Gayles as editor of the *Baptist Signal*.

The *Baptist Signal* was ordered sent to each pastor of the churches, and he pay one dollar in advance, or at the next convention.

The board secured the services of Prof. S. H. C. Owen and Miss Lucy Smothers as teachers in the Natchez college, at a salary to be agreed upon.

The board was ordered to build a dormitory at the college at once, and a committee of seven was appointed, whose duty it shall be to receive plans and specifications for building said dormitory. Names of said committee: Rev. J. Smothers, Rev. M. Griffin, Rev. O. R. Banks, Rev. A. H. Davis, Rev. J. D. Weston, Rev. G. W. Gayles.

The board recommended the sale of the *Signal* press,

and made arrangement with Mr. Leon C. Duchesne or some other printer on printing the *Baptist Signal*.

Also recommended that a committee of five be appointed on press and printing.

The board employed Professor P. A. Wardlaw as principle of the college at Natchez, Miss., for the conventional year 1887.

REV. A. H. DAVIS, President.

REV. J. W. HODGE, Secretary.

The following is the report of principal of Natchez College:

GENTLEMEN: In presenting this, my report, I wish to give the general progress, enrollments, expenditures and receipts, etc., of the institution.

PROGRESS.

The progress in the various branches—literary, musical and industrial—has been satisfactory, and the teachers faithful in the discharge of their duties. We have had good health, with the exception of two students who were sick for a short while.

ENROLLMENT.

The number of students admitted during the scholastic year of 1885-86 was one hundred sixty-four. We have divided the school up into three departments, viz: Primary, Normal Preparatory and Normal. In Primary, 45; in Normal Preparatory, 54; in Normal, 65—total, 164. Of these eleven have graduated from the Normal Course and are ready to enter the scientific or classical course prescribed in this institution, if they should return next session, i. e., 1886-87.

DEMANDS.

Owing to the expectation of a large increase of students another year, a new building is necessary to furnish apartments for boarding students. The college had to turn off a great many students last year, because of lack of room for accommodation. It is hoped earnestly that accommodation will be made for this purpose.

ROOMS FURNISHED.

The entire building has been fitted up and put in

order for school purposes. All the dormitories fitted and accommodation furnished to forty boarding students during year 1885-86.

EXPENDITURES.

The entire expenditure for the year 1885-86 for teachers, etc., \$1136.50. The entire receipts for the year 1885-86, \$1753, thus leaving a balance in favor of treasurer of \$617.

PROPERTY.

The property of the institution is in good order. Some improvements should be made. Needed now: 36 desks, 36 chairs, 12 brooms, half-dozen water buckets, coal oil, coal and wood, provisions for school.

Respectfully submitted,

P. A. WARDLAW, Principal.

AN ACT TO INCORPORATE NATCHEZ COLLEGE.

SECTION 1. Be it enacted by the Legislature of the State of Mississippi, That R. Pollard, J. Smothers, M. Griffin, A. H. Davis, S. A. Andersen, G. W. Gayles, John Smith, J. L. Turner, J. W. Hodge, J. D. Weston, T. W. Screws, and others who are now or may hereafter become associated with them, and their successors in office be, and they are hereby created a body politic and corporate, by the name and style of "THE BOARD OF TRUSTEES OF THE NATCHEZ COLLEGE," that they, by this name, be capable of suing and be sued, pleading and being impleaded in all actions and suits whatever in law or equity; they may have a common seal; they shall be capable of receiving and acquiring real and personal property by donation, bequest or purchase, to the amount of fifty thousand dollars, for the use and benefit of said college; they shall have power to draft and adopt such rules and regulations for their government, not inconsistent with the Constitution and laws of the United States or the State of Mississippi, to designate their own officials and prescribe their duties, responsibilities and compensation respectively; to employ or appoint a faculty of professors and teachers and prescribe their duties, responsibilities and compensation, and to graduate and confer in such manner as they shall from time to time see proper, such regular and honorary

degrees as said corporation may deem necessary, and to prosecute the moral, intellectual and mechanical and professional improvement and development of the students that may from time to time be intrusted to their care.

SEC. 2. Be it further enacted, That the trustees, within sixty days from the passage of this act, shall assemble at the domicile of the college, in the city of Natchez, and organize by election out of their number a president, a secretary and treasurer, who shall severally perform the duties enjoined on them by the Board of Trustees; and the treasurer shall be required to give bond and security for the faithful performance of the duties of his office, which bond shall be made payable to the Board of Trustees.

SEC. 3. Be it further enacted, That the Board of Trustees shall meet annually, and at such times as the president may deem necessary, and shall hold an election for officers of said board every four years.

SEC. 4. Be it further enacted, That this act take effect and be in force from and after its passage.

Approved March 19, 1886.

The incorporation of Natchez College prompted Rev. O. P. Banks to offer the following resolution, which was unanimously adopted:

WHEREAS, By special act passed by the legislature of the State of Mississippi, Natchez college was chartered with the privilege of granting such degrees as are conferred by American schools; be it

Resolved, That it is the sentiment of this convention, that the degree of D. D. be conferred on such applicants as pass satisfactory examination, and are deemed worthy thereof.

The following is the report of committee on raising the standard of ordination.

MR. PRESIDENT AND BRETHREN—

We, your committee on raising the standard of ordination, knowing that there is great need of higher culture among the applicants for licenses or ordination, we therefore recommend that the following be adopted as a rule.

Resolved, That aspirants to the ministry shall become

teachers in the Sabbath schools, and if they are not able to be teachers, that they become scholars therein.

Resolved further, That we adopt this as a course of study: First, the Bible; second, knowledge of theology; third, elements of English grammar; fourth, geography; fifth, penmanship; sixth, social etiquette; seventh, Hiscock's Directory; eighth, good morals; ninth, sound in faith and doctrine. Further, we recommend the following books: A reference Bible, the Analytical Paragraph Bible, a Bible concordance, a Bible dictionary. Further, that such books be purchased from the Baptist Publication Houses.

Be it further resolved, That any elder or elders who shall violate these rules shall be deemed a transgressor and shall be subject to expulsion.

REV. E. G. BLAND, Chairman.

BRO. A. D. SNODGRASS, Sec'y.

You see from the above requirements that it was a long way between a licentiate and a DOCTOR OF DIVINITY especially if the examinations were correspondingly harder than the one for ordination.

This was another year that the constituents rallied to their leaders financially as will be seen from the following figures:

The churches sent in their letters to the convention designated for college purposes.....	\$ 540 00
The general agent, G. W. Gayles collected from sub-agents for college.....	1085 00
Rallies in the convention for college amounted to..	119 00
<hr/>	
Total collected this year for college.....	\$2554 80
The missionaries reported collected on the field..	499 20
Penny collection in the convention amounted to..	103 15
Corresponding secretary reported sent to his office.....	204 65
422 churches represented at \$3.....	1266 00
<hr/>	
Making a total collected this year from all sources of.....	\$4629 80
No wonder the board sent the following message to	

the thousands of Baptists who were anxiously waiting to hear from the fruits of their labor.

“GOOD NEWS AND GLAD TIDINGS.”

“The Natchez college is paid for. Did you get the good news? Yes, every dollar has been paid—\$5365. Sing it; talk it; pray it and preach it; yes, let this good news reach every family. Our leading brethren deserve much credit for the way in which they have managed the affairs of the Baptist Missionary convention; and Rev. Dr. R. Pollard, pastor of the Rose Hill Baptist Church, deserves much credit for his earnest and faithful labor in helping to raise money for the Natchez college.”

The following were the officers:

Rev. G. W. Gayles, President, P. O. Box 35
Greenville, Miss.

Rev. J. Smothers, Vice-President, P. O. Port
Gibson, Miss.

Rev. Jas. J. Peyton, Recording Secretary, P. O.
Faison, Miss.

Rev. George N. Johnson, Treasurer, P. O.
Natchez, Miss.

MEMBERS OF THE EXECUTIVE BOARD.

Rev. A. H. Davis, President, Edwards, Miss.

Rev. J. W. Hodge, Recording Secretary, Vicks-
burg, Miss.

Rev. R. Pollard, Natchez, Miss.

Rev. J. Smothers, Port Gibson, Miss.

Rev. G. W. Gayles, Greenville, Miss.

Rev. S. A. Anderson, Yazoo City, Miss.

Rev. J. L. Turner, Glendale, Miss.

Rev. J. D. Weston, Fayette, Miss.

Rev. M. Griffin, Vicksburg, Miss.

Rev. S. P. Watson, Belzonia, Miss.

Rev. John Smith, Natchez, Miss.

Rev. O. R. Banks, Duncansby, Miss.

Rev. T. W. Screws, Rolling Fork, Miss.

Rev. R. Willis, Greenville, Miss.

Rev. G. N. Johnson, Natchez, Miss.

TEACHERS NATCHEZ COLLEGE.

Prof. P. A. Wardlaw.

Prof. S. H. C. Owens.

Miss Lucy Smothers.

The convention adjourned to convene with the St. James Baptist Church, Brookhaven, Miss., July 19th, 1887.

THE NINETEENTH ANNUAL SESSION OF THE MISSIONARY BAPTIST CONVENTION OF MISSISSIPPI, LOUISIANA AND ARKANSAS.

This session of the convention was held with the St. James Baptist Church, Brookhaven, Miss., July 19th, 1887. The president called the convention to order and read the 133d Psalm. After devotional exercises the president introduced Rev. S. A. Jordon, the pastor of the church, who delivered an appropriate welcome address to the delegates then assembled. Dr. W. J. Simmons, president of the National Baptist convention, being present, was introduced by the president. Dr. Simmons delivered an animating and interesting address upon the "Progress of the Baptist Denomination in America." Rev. J. H. R. Farish was also introduced and addressed the convention. Rev. Farish announced the meeting of the Mississippi Baptist convention at Oxford, Miss., of which he was a delegate, and made the fact known that he was agent for the "SOUTHERN BAPTIST RECORD" published at Meridian, Miss., and the "FOREIGN MISSION MAGAZINE" published at Richmond, Va. He solicited the prayers and subscriptions for the periodicals he represented. Rev. R. J.

Temple being present, spoke in interest of the American Baptist Publishing Society of which he was the representative in Mississippi. Rev. E. B. Topp, returned missionary from Africa and agent of the Foreign Mission Convention of U. S. A., was introduced and made an able and impressive appeal in behalf of Africa. He exhibited several articles and a native boy of Africa. It will be interesting to some to know that the boy is now a young man and is still with Rev. Topp and a student of Jackson college, Jackson, Miss. His demeanor being so much like that of any other student, many of his classmates are surprised to know, after Jeer having been in their class for months, that a native African, in the person of the once little African relic, has been reciting with them. He is no longer regarded as an African curiosity, but the popular and much respected Mr. Jeer Topp. Jeer says he is going back to his native home as soon as he is prepared and help his brothers and sisters out of darkness into the light. We bid him Godspeed in his noble efforts. Sister J. P. Moore, whom we all know by her good works among the mothers and children of our people, was present at this session. She was given ample time to speak of her work, which was well received and heartily endorsed, as will be seen by the following resolution:

Believing that the religious education of our children is of the greatest importance to every parent, every church and every nation, and knowing that the present condition of our people makes it impossible for the parents to give them the instructions they need; therefore we believe that a greater responsibility rests upon the church to do this work of moral and religious teaching of the children than would be theirs under other circumstances; therefore be it

Resolved, That we as pastors and delegates of the

Missionary State Convention will do all in our power personally and urge others to hold at least one weekday service for the children each week in the daytime, and where the pastor cannot attend regular, he will appoint the most efficient member in the church to take his place while absent. In these meetings we will make a direct effort for the conversion of the children, and when converted teach them what a Christian's life should be, and in addition to this, when we visit the homes of our people we will call all the family together and give the children special religious instruction. We feel that the great need of the present day is greater care in the moral and religious education of our children as well as the intellectual training. No nation can rise to honor and usefulness that neglects its children; therefore be it

Resolved, That we will prayerfully consider this subject and what more can be done for our children in this direction.

During this session the death of our brother and missionary, Rev. H. McKenney, was announced, which brought a gloom of sorrow not only over this convention, but over the Baptists of this country. He indeed was a faithful servant and died on the field and at his post. His funeral was preached during this session by Rev. A. H. Davis, from text found in II Tim. 2:3. Rev. S. P. Watson assisted in the services. After the sermon several of the brethren delivered touching eulogies on the life and work of this man of God. Too much can not be said to his praise. The following resolutions, which were unanimously adopted, gave vent to many persons' feelings who could not get an opportunity to speak:

Brother President and Members of the Convention:

Whereas, The Rev. H. McKinney, of Hinds county, Miss., a member of our convention, has volunteered to go to Africa and there preach the gospel of the Son of God that the poor heathen may be converted to God; and

Whereas, The said H. McKinney's application was accepted by the Missionary Baptist Convention of Mississippi, Louisiana and Arkansas, and also by the Baptist Foreign Mission Convention of the United States of America; and

Whereas, The said H. McKinney was, by said Foreign Mission Convention, sent to Africa to preach the gospel; and

Whereas, The Rev. H. McKinney has labored faithfully, and done much good in the way of evangelizing the heathen; and

Whereas, The Rev. H. McKinney has been stricken down by death upon the field assigned to him as missionary; and

Whereas, We feel that we have lost in the death of Rev. H. McKinney a true brother, a faithful missionary and a Christian hero, whose labors and faithfulness shall not be soon forgotten; therefore be it

Resolved, That we, with the brethren of the Foreign Mission Convention, bow in submission to the will of Him who has called our brother from labor to reward.

Resolved further, That we tender our heartfelt sympathies to the aged mother of Bro. McKinney.

Resolved further, That we will ever pray and comfort, so far as lieth in our power, Bro. H. McKinney's mother.

J. W. SCOTT.

Rev. J. W. Scott then offered a series of resolutions touching upon and providing for various matters of interest pertaining to the progress of the Baptists of Mississippi.

The first of these resolutions provided for the publication, in pamphlet form, of the denominational Articles of Faith, "Church Covenant, Rules and Regulations," "the law of actions as held by the ministry and laity composing this convention." The pamphlets were to be the property of the convention and sold to churches and ministers. It was further resolved that ever elder representing in this convention

from time to time be required to pay annually \$1.00, each local preacher 50 cents, and other members 25 cents each. This money was to be kept separate and used for educating young preachers at Natchez College. The next resolution stated in its preamble that fraudulent ministers were going about over the country imposing upon congregations, producing much strife and doing harm in general; so the resolution provided that within six months after this convention adjourns that every elder and local preacher holding license from the Baptist State Convention as elders and local preachers, shall be required to meet at some convenient place and have their names enrolled, with their postoffice address, etc., and sent for publication to the *Baptist Signal*; after which none others be recognized as such, except those whose names be found thus enrolled. The next resolution provided for pastors to get their support and churches systematically contributed to by the various members. The next resolution provided that no church be established within less than five miles from every other Baptist church, excepting towns and cities. The preacher or preachers violating this law was subjected to expulsion from the convention. The next resolution provided for every member belonging to churches of the Baptist State Convention be requested to pay 15c every 5th Sunday in each month of the year to the state convention; 5 cents of each contributing shall be used for missionary purposes, 5 cents for educational purposes and the remainder shall be retained in the treasury as a "sinking fund." The final resolution of Rev. Scott provided for the compiling of a history of this convention. It was resolved that the president of the convention

appoint a committee of three, whose duty it should be to compile and have general charge of the disposition of the book, and said committee get one-half the proceeds accruing therefrom and the other half to be used by the convention to educate young preachers. Each pastor as delegate would be required to take one of these books and use his influence to get each member of his congregation to take one. For some cause (nobody knows better than the author of this book) the history was not written. If that committee began its work, it can testify with me, that it takes *time, patience* and *religion* of the purest kind to compile a history of the character in question.

Rev. C. T. Stamps, State Sunday School Superintendent, made his report, which shows that his chief efforts had been to inform Sunday schools of the state that it was the plan of the convention at this session to organize a State Sunday School Convention.

The Sunday school convention was here and again organized on a different basis than before. It was organized before more as an independent body than now. At this time it was in every respect dependent upon the fostering care of the state convention. The convention has moved on from year to year, pruning itself of its errors and cultivating its merits, till in 1896 at Lexington its progress as a separate body culminated in the unification that was effected between it and the Sunday school convention of the East. Hence you see that the hope of the race—those in whose hands are entrusted the progress of the church, the young men and women of Mississ-

ippi—are united in one grand army for the purpose of advancing the cause of Christ.

The following is the report of the executive board and trustees of Natchez College:

BROOKHAVEN, MISS., July, 1887.—Mr. President and Dear Brethren of the Convention: We have the honor to submit for your consideration, this, our annual report. We have held three meetings of the board since last July. The business of the convention has come to such nature we were compelled to hold those meetings of the board and we are more than happy to say, as a board of trustees, to you, we still give thanks to the Lord for his kind providence over us and our work. Dear brethren, we have faithfully discharged the duties assigned to us by this honorable body, the best we knew how. We have some providential sorrows to relate to your honorable body. We are sorry to say that our dormitory was blown down April 22, 1887, by the power of God. We are glad to say to you on the part of the Natchez College, a grand progressive work was manifested at the examination in May, in the closing exercises of the college, by the professors and students.

On motion by Rev. S. A. Anderson the resolution in the minutes of the convention pertaining to the five sisters and the Sunday for collecting money in the churches, be stricken from the minutes. Rev. S. A. Anderson moved that the board recommend to the convention the appeal of the standing resolution relative to five sisters collecting money in the churches. Dear brethren, we were compelled to borrow some money to run this government.

Whereas, It has come to the notice of the executive board of the Baptist Missionary Convention through our corresponding secretary, that certain money collected by some of our churches and sent to the above convention for educational and missionary purposes, have been misplaced and not accounted for according to the rules governing the same, therefore be it

Resolved, That hereafter it shall be the duty of the general missionaries to visit each and every church and

Sabbath school that is reported to him or the executive board, as having received any money for said conventional purposes above mentioned, and after an investigation, should he find any of said money has not been paid over according to the rules in such cases, the said general missionary shall proceed at once to collect all of said money from the minister or person to whom it was paid. And when said missionary has collected said money, he shall report and pay the same over as provided for in the rules governing missionaries.

Whereas an additional duty has been imposed upon our general missionaries by ordering them to visit certain churches; therefore incurring expenses in traveling to and from said churches; therefore be it

Resolved that said general missionary shall be allowed one half of all such money collected by him, and the other half be paid over to the convention's treasurer according to rules governing missionaries.

Whereas there is a resolution of the convention which says that when a preacher is elected pastor of a Conventional Missionary Baptist church, he is pastor as long as he and the church can agree, and whereas there is no fixed point or limit of disagreement in the resolution, and whereas some Baptist churches have been known to turn off good and upright pastors without paying them what they were due, therefore be it

Resolved that it is the sense of the convention that all points of disagreement in the above resolution should be strictly scriptural.

Resolved further that no good, upright pastor shall be turned off without first having been paid. But when he is not good and upright the church may turn him off at once, but pay him before another is elected. This resolution shall be a standing resolution.

A resolution was then offered making provision for handling any preacher creating a disturbance between pastor and congregation. And further endorsing and commending the word done at Natchez College this year by both teachers and scholars.

The board made the following "FINANCIAL REPORT:"

EXPENDITURES.

Executive expenses.....	\$ 479 70
Officers of the convention.....	76 50
Paid Britton and Koontz.....	1740 00
Paid Wm. Foley for building domitory.....	600 00
Paid Martin & Laneau, attorneys, for drawing papers.....	25 00
Brick for domitory.....	175 00
Paid bricklayer.....	125 00
Bolts and nails.....	56 39
Sexton of convention five days service.....	4 50
Stationary for convention.....	3 50
Compiling minutes.....	30 00
Piling the lumber of the domitory.....	31 00
Express Company for conveying money from Port Gibson to Natchez.....	5 00
Printing minutes of the convention.....	193 20
Printing certificates.....	6 50
Insurance policy on Natchez College.....	30 00
Executive board.....	35 00
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Total expended.....	\$3634 29
*Total received.....	\$2002 50
<hr/>	
Over balanced.....	\$1619 34

TRUSTEE'S REPORT.

Mr. President and Dear Brethren of the Convention :
 We your committee of trustees, are very glad to say to you that our institution has been very successfully managed this last session. Dear brethren we have begun a great work and we need more experience, and it requires time to obtain a thorough knowledge of the business you have trusted to us. We had enrolled one hundred and forty students, thirty of whom were boarders.

FINANCIAL REPORT.

Amount of money collected.....\$1895 80

*It will be seen in previous year account that I made the total gross receipt from all sources \$4629.80. The board makes a total net receipt of \$2002.50.

EXPENSES.

Teachers salary.....	960 00
Cooks.	80 00
Washer woman.....	80 00
Grocery supplies.....	387 50
Furniture, stove and fuel.....	457 90

Total expended.....\$1965 40

Total received.....\$1895 80

Over balance.....\$ 69 60

The missionaries who were appointed from time to time all never went to their fields of labor, some would have one excuse and some another, which always prevented more than half of them from making favorable reports to the convention of the work accomplished on the field. Some few of them, however, always made good reports financially and otherwise. This year very good financial reports came in. The missionaries reported having collected

on the field. \$ 604 15

Total amount donated during session for col-

lege purposes. 742 35

Penny collection taken during convention. 150 55

Number of churches paying \$3 each *392.. 1176 00

Total collection this year from all sources..\$2673 05

The convention adjourned to meet with the Mt. Vernon Baptist Church, Yazoo City, Miss., July 17, 1888.

The officers this year were as follows:

Rev. G. W. Gayles, D. D., President, P. O. Box 35, Greenville, Miss.

*This number does not include the Sunday schools whose surplus finance heretofore went to the convention of churches.

Rev. J. Smothers, D. D., Vice President, P. O. Port Gibson, Miss.

Rev. Jas. J. Peyton, Recording Secretary, P. O. Faisonio, Miss.

Rev. George N. Johnson, Treasurer, P. O. Natchez, Miss.

MEMBERS OF THE EXECUTIVE BOARD.

Rev. A. H. Davis, President, P. O. Edwards, Miss.

Rev. J. W. Hodge, Recording Secretary, P. O. Vicksburg, Miss.

Rev. R. Pollard, P. O. Natchez, Miss.

Rev. G. W. Gayles, P. O. Greenville, Miss.

Rev. J. Smothers, P. O. Port Gibson, Miss.

Rev. S. A. Anderson, P. O. Yazoo City, Miss.

Rev. M. Griffin, P. O. Vicksburg, Miss.

Rev. J. D. Weston, P. O. Panther Burn, Miss.

Rev. O. R. Banks, P. O. Duncansby, Miss.

Rev. Geo. N. Johnson, P. O. Natchez, Miss.

Rev. John Smith, P. O. Natchez, Miss.

Rev. Willis, P. O. Greenville, Miss.

Rev. S. A. Jordon, P. O. Brookhaven, Miss.

Rev. S. P. Watson, P. O. Belzonia, Miss.

Rev. J. L. Turner, P. O. Glendale, Miss.

THE TWENTIETH ANNUAL SESSION OF THE MISSIONARY BAPTIST CONVENTION OF MISSISSIPPI, LOUISIANA AND ARKANSAS.

This session of the convention was held with the Mt. Vernon Baptist Church of Yazoo City, July 17th 1888. Rev. S. A. Anderson, pastor.

For three or four consecutive years the convention adjourned to convene with the Baptist church of Yazoo City, but for some cause or another the

board or president would make a change during the interval. The people of Yazoo City would be patient and forbearing and invite the convention again. They kept asking with that importunity which always brings good results.

The convention was called to order by the President, G. W. Gayles, and after devotional exercises Rev. S. A. Anderson delivered a fervent welcome address, which made each delegate feel that his presence was desired and his stay should be as pleasant as earnest hearts and faithful hands could make it.

Rev. H. P. Jacobs made a very fitting and appropriate response.

Dr. J. W. Simmons, representing the A. B. H. M. Society, was introduced by the president. Dr. Simmons delivered an instructive and interesting address on the work of the society for the colored people. After which the convention recommended to the churches to set apart one Sunday in each year to lift a collection specially for the Home Mission Society of New York City.

Rev. S. D. Gibson, assisted by Rev. Geo. Clarke, preached the Introductory sermon from Isaiah 9:5. Rev. Gibson preached an animating sermon.

The subject of Union was being discussed in both the General Association and General Baptist Missionary Convention of Mississippi. Both sides began to feel and see the importance of Union.

Revs. J. H. Nichols, E. B. Topp, S. P. Martin, N. T. Thomas, Drs. J. F. Boulden and H. W. Bowen, all representatives of the General Association of Mississippi, were present at this session of the convention; each spoke encouragingly of the work of

the convention and laid great stress on the importance of the unification of the Baptists of Mississippi. This portion of their speeches was cheered to the echo, which gave them to know that the West was as anxious as the East to take this most important and advanced step for the future progress of the Baptists of Mississippi.

From this session on till 1890, when these two organizations did unite, each body began to discuss and formulate definite plans, among themselves, for unification. Union! Union! Union! began to be the topic of the day among the Baptists of Mississippi. The president would speak of it in his annual messages. Committees would recommend it in their reports. Resolutions would be adopted looking to that end. Corresponding delegates from each body would speak favorably of it. Nothing, absolutely nothing, would satisfy the Baptists of Mississippi but union. "The voice of the people is the voice of God." All the people, however, had not as yet voiced their sentiments. God was not yet ready for the union to be effected. Hence He kept them apart a while longer. These representatives of the general association had already begun to feel themselves at home in the general convention and among their brethren of the West. The convention expressed its friendly feelings for the general association by appointing Revs. G. W. Gayles, J. Smothers, A. H. Davis, R. Pollard, O. R. Banks, S. P. Watson and B. R. Bell as corresponding delegates to meet the general association at Kosciusko, Miss., and there, if needs be, continue the subject of union which claimed the consideration and engaged the minds of the Baptists of Mississippi at this period

of their history more than any other one thing.

The following is the president's annual message :

Rev. Pastors and Dear Delegates :

* * * * I, as your presiding officer of this august body, feel grateful that I have the privilege, in the name of God, the Baptist State Convention, and in behalf of the Mount Vernon Baptist Church, and the citizens of Yazoo City, of extending to you a cordial welcome. Honesty, education and fair dealings being our motto and the Lord our leader, we can and will succeed. I earnestly invite all baptist churches and associations—yea, and every true church—to come and unite with us in this great missionary and educational work which is being carried on under the auspices of the Baptist Missionary State Convention, “for in multitude of counsellors there is safety,” and in unity there is strength.

CHURCH AND MEMBERSHIP.

Represented in the meeting of the convention which assembled this month, one year ago, in the town of Brookhaven, Mississippi, 392 churches were enrolled with a membership of 48,401. Increase by baptism 1599. Total, 50,000. Also 287 Sunday-schools with a scholarship of 13,390. Yet there is room for improvement. It will be seen by the reports of the churches that some of them have no Sunday school, which I am sorry to know. Each minister should labor faithfully to organize and maintain a Sabbath school, and members of our churches should take interest in the Sunday schools; for the Sunday school is the nursery of the church.

EDUCATION.

We should congratulate ourselves upon our Natchez College, which is located in the city of Natchez, Mississippi. Its enrollment this scholastic year was one hundred and thirty-six students, with Professor S. H. C. Owen, A. B. as president, for which we congratulate our executive board, as trustees, and our convention. It is indeed pleasing to us to know that Natchez College turned out thirteen graduates last session from the Normal department. That college should be the pride of our race. It is

opened to all who may desire to obtain an education : not only an education of the head, but of head, heart and hand. It is the first and only college bought and owned by the colored people. Notwithstanding we have many disadvantages to undergo, we are determined to succeed. Therefore, I respectfully invite all Baptists to co-operate with us in this grand and noble educational work. Let every true Baptist do his duty and show, in this grand opportunity, how much he loves the education of our race. I respectfully ask that each pastor and his church, or churches, see that one student goes from his congregation to the Natchez College. We know that education is a great and powerful lever, and every one should have an education. The power, progress and prosperity, morally, of our race depends upon its degree of education : for it is needed in every department of life. It is the duty of all thoughtful and patriotic Christians to come to the front and play their part in the education of their race. I would respectfully recommend the establishment of an industrial department at Natchez college as early as practicable. Let the voice be heard in every family in behalf of education. In order to be successful in this grand work please accept a few suggestions. It is well known that your executive board, as trustees of our beloved Natchez College, had commenced to build a dormitory, and had almost reached its completion, when it was blown down by a storm, thereby we lost nearly \$3000; also retarded the progress in making room for the students. In order to rebuild the dormitory, I ask that you set apart the fourth Sunday in June and November of each year to be known as a College and Missionary Day to lift a collection for the above purpose by our churches and Sunday schools. All money raised on that day must be sent to the treasurer of the convention.

DISCIPLINE.

It is of the utmost importance to our churches that strict discipline be maintained. Because, the neglect of which is very apt to fill our churches with such evils that will check the growth of the church for many a long day. Each pastor should acquaint himself with his "Church

Discipline" and instruct his congregation, from it, once a month. This is especially important, and ought not be neglected by pastors, because we find so many members in our churches with such different views. See the "Baptist Church Directory," pages 137 and 138. Read and govern yourselves accordingly.

MISSIONARY WORK.

The executive board of this body at its meeting held in the town of Brookhaven, Mississippi, last July, appointed 47 missionaries to labor for the Kingdom of our Lord.

I would respectfully recommend that the conventional territory be lotted off in districts containing two or more counties or parishes and our ministers or missionaries be requested and required to hold District Associations.

PRESS AND PRINTING.

Several years ago you bought a printing press, known as the "*Baptist Signal*," press, which is located in the town of Greenville, Mississippi. I am sorry to have to say that the press has not done as well as it should have done.

EVILS.

Something must be done. There is a class of men who are traveling among our churches that have no charge, neither do they glorify God. If we are to judge them by their actions and general deportment they mean no good. They will lie around a minister's congregation, sing, pray, and perhaps, sometimes preach, until he finds someone that does not speak so well of his pastor, then this tramping preacher begins to magnify himself and his preaching to be of great importance. He then begins to lay his little smooth plans with some evil-minded member of that church to overthrow the pastor, who, perhaps, has built up that congregation. They tell the members that their pastor wants too much money for preaching; if they would just elect them, they would preach for just what they feel able to give, if it be nothing; thereby destroying the peace and harmony of the church, also of good societies. No man should be ordained unless he has

a field of labor to which he can go. Another evil is the establishing of too many feeble churches, and too close together; also these steamboat and railroad excursions, and these so-called festivals and these picnics—these evils destroy the spiritual growth of the church and the morals of the people. They ought, therefore, to be condemned. We might call that class of men—so-called preachers—gospel tramps. All such persons should be passed by by our churches.

WOMAN'S WORK.

I respectfully suggest and recommend that the convention formulate a system by which our sisters can do home and foreign mission work, and utilize all of their forces. Why not? I see no good reason why our sisters cannot organize educational and foreign mission societies in their respective churches, thereby raising money and means to assist in the education of their race, also in sending the gospel to the heathen, who are in the land of Africa. I again invite our sisters to the front in this matter of so great importance. I hope the delegates here assembled in this grand Baptist Missionary State Convention will open the doors of labor and give the sisters an opportunity to show their zeal for the education of their long-depressed race. Notwithstanding the many disadvantages we have had, and having known to pass through; yet with the good Lord to help us we shall succeed. I further recommend that this convention recognize female messengers from churches, Sunday schools and societies.

UNITY.

I cordially invite all Baptist associations and churches to unite with the Convention in building up our long depressed race. As there is one Lord, one faith and one baptism, then why not the Baptists unite and press to victory in the way of doing mission work and educating the youth of our country and race? For in "unity there is strength." And that is what we as Baptists need so much: yes, "united we stand and divided we fall." Therefore, I respectfully recommend the appointment of a suitable committee or corresponding delegates to meet as many Baptist associations as possible at their next

meeting and invite their co-operation with us in our educational and mission work. And remember what Our Savior has said about the shepherd that divides the sheep. I further recommend the appointment of delegates to attend the National Baptist Convention, General Association of the Western States and Territories, Baptist Foreign Mission Convention, and the American Baptist Home Mission Society. The above named meetings are to be held in Nashville, Tennessee, beginning on the 18th and continuing till the 28th of September, 1888. I hope the day is not far distant when the Baptists all over this country will recognize the importance of being united.

REV. G. W. GAYLES,

President of the Baptist Missionary Convention.

The following is the report of the committee on Press and Printing, which pertains to the *Signal*, the paper to which the president alluded in his Annual Message :

Mr. President:—We, your Committee on Press and Printing, beg leave to submit the following report :

We have made a close investigation of what it will take to publish the *Baptist Signal* weekly. If we had on deposit \$629.20 we could furnish the same weekly. We concluded not to sell the press. We further recommend that the press be retained and removed to the town of Natchez, Mississippi.

REV. H. P. JACOBS, Chairman.

Rev. C. T. Stamps, State Superintendent of Sunday Schools, made a good report of work done by him in the interest of the Sunday school work of the State. He has held four institutes this year. One at Vicksburg, one at Utica, one at Greenville and one at Port Gibson, Miss. His report shows that the schools have been at work since last year and increased 5,000 in number since his last report. This year he reported 20,000 members. Some contention and dissatisfaction existed among the brethren about the "rights and jurisdiction" of the Sabbath

School Convention of the southwestern portion of the State. A resolution was adopted, setting apart a day in each annual session of the convention for the discussion of matters pertaining to the Sunday School Convention and its prerogatives. The question was sprung about the relation that a person sustained to the general convention that had been excluded from a county or district association of the convention under the supervision of the missionary appointed by the executive board of the convention. A resolution by Rev. S. A. Anderson provided that all parties so excluded may take an appeal from the Association to the executive board for final settlement of the case. This board of the Baptist Convention assumed the highest prerogatives and the greatest power that could be vested in any ecclesiastical body of the Baptists of the State. During this session the board ordered the necessary steps to be taken to erect sufficient buildings on our grounds at Natchez to open, in connection with the departments already in operation in Natchez College, Medical, Law and Mechanical Departments. It was further

Resolved, first, That the ministers and members of this convention will go home and organize in their several churches the committee of women-workers recommended in the president's message.

Resolved, second, That the ministers of said convention will recommend the fourth Sundays in June and November in each year as educational days; and further

Resolved, That it shall be the duty of the women-workers to collect all of the educational and African mission money; and that the women shall be known as the Domestic and Foreign Mission Workers.

That each minister and deacon will do all they can for the encouragement of these women-workers in raising funds in their several churches for the purposes above-mentioned.

That the number of women-workers shall not be less than five nor more than fifteen for each church.

And that the executive board will be requested to prepare and furnish to each church suitable programs for each committee of women-workers, in all of our churches, to be guided by, and said money to be sent to the treasurer of the convention.

The following is the report of the Executive Board and Trustees of the Natchez College:

BROOKHAVEN, Miss., July 26, 1888.

Mr. President and Dear Brethren of the Convention:

We have the honor to submit to you for your consideration this our annual report. We have held three meetings of the board since last July. We need your prayers and money to complete the grand object before us as Baptists: this is, to educate and to give the gospel to Africa. We have failed to bring the Minutes of the Convention out before now. The reason is we had not the money in the treasury to print them. The work that we are attempting to carry on is an expensive one, and we find that it takes more money than usual. We have economized as much as possible and still kept the work of education in existence. We are glad to say we have no serious troubles to relate to you. We appeal to your conscience and pockets in behalf of the dormitory. We attempted to build a dormitory. The building was half completed when it was blown down by a storm. We paid the workmen as the work proceeded. We owe the saw-mill company two hundred dollars on the lumber of the dormitory. We ask every minister to give one dollar.

FINANCIAL REPORT OF THE EXECUTIVE BOARD.

Collected at Brookhaven, Miss.....	\$1,394 70
Paid Britton & Koontz, int. on money...	\$300 00

" Annie, washerwoman.....	30 00
" " "	25 00
" Harrison & Lewis, borrowed money.	200 00
" A. & M. Moses.....	23 50
" J. J. Peyton, Sec'y of Convention...	11 50
" Rev. Robinson, rec'd for sickness at convention.....	5 00
" Sarah Fisher, cook.....	20 00
" Leon C. Duchesne for printing Sig- nal and Minutes	437 75
" Miss Lucy Smothers.....	30 00
" Bro. A. Williams, Sexton of Conv'n.	5 00
" Hill,	3 25
" Learned & Co., for lumber	475 06
" " "	3 80
" Prof. S. H. C. Owen, teacher of the College	40 00
" Prof. P. A. Wardlaw, for supplies for College	15 15
" Prof. P. A. Wardlaw, supplies for College.....	27 00
" Prof. P. A. Wardlaw, principal of Natchez College.....	50 00
Total current expenses.....	\$1,439 90

EXECUTIVE EXPENDITURE.

Paid Rev. A. H. Davis for 8 days services.	8 00
" G. W. Gayles, " "	8 00
" J. W. Hodge, " "	8 00
" G. N. Johnson, " "	8 00
" J. Smothers, " "	8 00
" R. Pollard, " "	16 00
" R. Willis, " "	8 00
" J. L. Turner, " "	8 00
" John Smith, " "	16 00
" M. Griffin, " "	8 00
" S. A. Anderson, " "	8 00
" S. P. Watson, " "	8 00
" O. R. Banks, " "	8 00
" J. D. Weston, 4 days' services..	4 00
" S. A. Jordan, 2 " "	2 00

Total expenses.....\$126 00

Total current.....	\$1,439 90
Grand total.	1,565 90

REV. A. H. DAVIS, President.

REV. S. A. JORDAN, Sec'y.

The missionaries collected on the field. ..	\$785 65
Money collected from all sources for college purposes	604 45
Penny collections during convention and corresponding secretary's report...	136 60
Number of churches reported at \$3 each, (397).	1,191 00

Total amount collected this year from all
sources \$2,717 70

The financial report of the executive board
shows cash collected at Brookhaven
only 1,394 70

Making a difference of \$1,323 00

The convention adjourned to meet with the Mt.
Carmel Baptist Church, Greenville, Miss., July 23,
1889. The officers were those of the previous year,
as reported in the former session.

THE TWENTY-FIRST ANNUAL SESSION OF THE MISSIONARY BAPTIST CONVENTION OF MIS- SISSIPPI, LOUISIANA AND ARKANSAS.

This session met with the Mt. Carmel Baptist Church, of which Rev. R. Willis is pastor, Greenville, Miss., July 23, 1889. The president called the convention to order. After devotional exercises the president made some very forcible remarks upon the subject of union of the Baptists of Mississippi. Rev. B. P. E. Gayles delivered, in very appropriate words, the welcome address. This young divine,

by his oratory and well-chosen words, made the delegates and visitors feel that they were truly welcomed to the hospitalities of the city of Greenville. Rev. S. A. Anderson responded to the address in equally fitting words, and well voiced the sentiments of those whom he represented. The motion of Rev. T. W. Screws made it the order that each delegate and annual member be required to pay \$1 before his name be entered upon the roll as delegate. From this \$197 was realized; some paid the \$1, while others promised.

Dr. J. F. Boulden, of Columbus, one of the fathers of the Baptists of Mississippi, was here, and when given an opportunity to speak, he made a telling address on the subject of Unification. Rev. R. Pollard, another old pioneer Baptist of Mississippi, made the brethren feel, by his speech, that nothing else could satisfy the demand of the times, please the Baptists of Mississippi, and accord with God's will but a consolidation of the State convention and General Association. It is a remarkable fact that these old pioneers who were among the first to organize these separate, or any other kind of ecclesiastical bodies in Mississippi, were those, at God's appointed time, who made the loudest speeches and most earnest appeals to consolidate the bodies that they had been instrumental in keeping apart. Truly, we can say with the poet: "God moves in a mysterious way, His wonders to perform." Rev. S. D. Gibson having been previously appointed to preach the Introductory Sermon, preached it with great manifestation of the Spirit's power from Isa. 9:6. This session was characterized by the discussion of several important subjects by various delegates. Rev.

E. E. Carrington discussed to the satisfaction of his audience the subject of "Duties of Deacons." "Duty of Pastors to Their Churches" was well handled by Rev. J. W. Scott. These subjects were ordered to be put in the minutes, but for some unstated reason they don't appear. I can give no better comment on the subject of "Divorce," discussed by the preacher and scholar, Rev. Amos Johnson, than to reproduce it as it is found printed in the minutes of this session. Pertaining to his subject, Rev. Johnson said:

Mr. President and Brethren: According to the appointment of the board, I attempt to write on the subject "Divorce." It is a question of great importance. I then take the stand as a witness according to the Scripture. The word witness is a forensic term used in the forum, courts of law, civil life and religious. A true witness is a person telling the truth, the whole truth and nothing but the truth, in the case at issue, God helping him. Suppose a false witness stands up in court, takes the oath and kisses the Bible, but to the case at issue, he is dumb or comical or ironical or two-sided or gets angry and contradicts himself or turns lawyer, then judge and jury like the infidel, hypocrite, backslider or pharisee. Behold the perjured wretch. He knew his duty and did it not. Willing or unwilling, every knee must bow and every tongue confess to the glory of God in time or eternity. Then let us search the Scriptures, for they are able to make us wise unto salvation. We have but to cast our eyes upon the Holy Volume and find these words in Luke, 16th chapter, 18th verse: "Whosoever putteth away his wife, and marrieth another, committeth adultery. And whosoever marrieth her that is put away from her husband committeth adultery." The husband is here represented as putting away his wife and not the wife as putting away her husband, and that by marrying another he commits adultery, and that any man who marries a woman thus divorced commits adultery. I infer that man has no right or power before God to sever the tie which unites him

with his wife, for she is truly his wife. Should she marry, after he has put her away, she as well as he, commits adultery for marrying while both live. We read again in Matthew 5:32: "But I say unto you that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." So says our Savior. This then appears to have a twofold nature, or what we might call a double sin. The husband not only commits adultery should he marry as stated in preceding page, but he also causeth his wife to commit adultery. Should he not marry, yet if his wife be put away for any other cause saving that of fornication, he causeth her to commit adultery. We notice in this passage that fornication means adultery after marriage. Christ did not pronounce it sinful to put away a wife guilty of fornication; for the sin which she has committed is recognized as being of such a nature as to justify divorce. To disavow in such a case cannot make the rejected wife an adulteress, for she is one already. By reading, we find that the husband might put away his wife without sin provided she was an adulteress, and marry another woman. The wife divorced or put away for the cause above mentioned had no right to marry again. According to the law of Moses she was stoned to death, also her paramour. Thus an adulterous woman was unable to take a position again as a lawful wife by marriage. Then there is only one crime by which divorce is valid in the sight of God. And that crime alone can justify, but on any other ground saving this the parties remain husband and wife as is shown by the preceding passage. Let us further consider the subject. A divorce is the dissolution of the marriage relations. This was permitted by the law of Moses for reasons of local nature and under circumstances peculiar to their situation. It was merely a civil regulation and seems to have been so much abused by the licentious that it became common for a man to put away his wife for the most trivial cause, and many of the Jewish doctors contended that it was the spirit of the law, and to tempt our Savior to say something offensive they put the question to him, "Whether it was lawful to do this" and

in the course of the conversation which ensued, he reproves their conduct in this particular with great severity and restrains the practice to one class of cases. He further stated that he had not come to destroy the law but to fulfil, and further it is easier for heaven and earth to pass away than that one letter of the law should fail. Read Matthew 19 chapter, 3-9 verses. I think, Mr. President and brethren, that such subjects should be preached from time to time in our pulpits in order to raise our people to higher standard of moral. In New England, which has been considered, by many, the most moral part of the United States, there are two thousand divorces per year. In Massachusetts, the headquarters in steady habits, there is one divorce to every fourteen marriages. The State of Maine, considered by many almost frigid in proprieties has in one year four hundred and seventy-eight divorces. In Vermont swapping wives is not a rare transaction. In Connecticut are women who boast that they have four or five times been divorced. Doubtless the same ratio is true in other parts of the United States. Let us not fail to wave the flag and sound the trumpet to stop such a train of disaster; for the husband and wife are one flesh. Christ goes back to the origin of the race. Read 1st and 2nd chapters of Genesis: So God created man in his own image. In the image of God created He him, male and female created He them. Again: This is the bone of my bone and flesh of my flesh, she shall be called woman because she was taken out of man. Therefore the union between them is closer than that between parents and children. They are not their own but belong to each other and therefore constitute one body. The husband has not power over his own body, but the wife. He that loveth his wife loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it as the Lord does the church. For we are members of His body, of His flesh and of His bones. Other crimes may justify a separation from bed and board but not a full divorce authorizing another marriage while both parties live. What a time that will be in which the cover shall be lifted from such ones who are living such lives unless for Christ's sake it has been forgiven. Why all the fingers of unerasd condemnation will be pointed at it.

The Archangel of wrath will stand with uplifted thunderbolt ready to strike. While the whole story will be written on the scalp, forehead, cheek, hands and feet, ten thousand sepulchral, celestial and terrestrial voices shall be crying unclean, unclean. When on that day the very Christ who had such high appreciation for the marriage relations that He compared it to His own relation with the church shall appear at the door of the great hall for the last assize, to those who fear His name and trust His word and all the multitudes of earth and hell and heaven shall rise up and cry out from the three galleries, "Behold the bridegroom cometh."

Rev. H. P. Jacobs read a paper on the following subject: "The Best Way to Revive Religion in the Churches." It was well prepared and interesting. Prof. S. J. Cherry showed, by his paper "Why we should support the Natchez College." Space will not allow me to reproduce all those valuable papers, suffice it to say they were all timely and had much to do with the development of the Baptists of Mississippi. A better record of the history of the Baptists of Mississippi at this time has not been kept than we find reported in the following message of Rev. G. W. Gayles, the president of the convention. It is denominated in the minutes, "The President's Annual Address."

Reverend pastor, delegates and fellow laborers in the cause of our Redeemer: It is indeed gratifying to me, as your presiding officer of this august body, to address you as representatives of your congregation, and of the grand Baptist Missionary State Convention, which was organized years ago for the purpose of diffusing the gospel light among our people and determine all differences among the churches.

I deem it proper, and therefore, cordially invite every true Baptist to come and unite with us in this, our great educational and missionary work. Yes, come and unite

and let it be one common cause of Christ, and let it be one cause, acknowledged all over this our commonwealth, looking to Natchez College as our educational light.

CHURCH AND MEMBERSHIP.

We can congratulate ourselves and our convention, that our churches and membership are still on the increase. At our meeting held this month, a year ago, in Yazoo City, Miss., number of churches represented in our last convention was 397, with a membership of 48,926. Increase by baptism, 1,346. Total, 50,272. Sunday schools 219, with a scholarship of 10,564, and yet you will hear some evil hearted person say that the convention is about to break down. They are not posted unless they are prompted by an evil conscience not to work themselves, and do all they can to discourage others. Honesty and fair dealing being our motto, and the Lord being our leader, we shall succeed.

EDUCATION.

Natchez College being the pride of our denomination as an institution of learning, has done much good in the education of the youth of our race. I can but congratulate this grand Baptist Missionary State Convention and its trustees in the selection of such an able group of teachers, as Prof. S. H. C. Owen as president, with Prof. S. J. Cherry and Mrs. M. C. Kenney. The enrollment for the last scholastic year was 110, and 4 graduated from the Normal Department of the Natchez College. Much good has been done by the trustees and teachers in fostering the interest of our college at Natchez, Miss., and much more would have been done, were it not for the financial embarrassment of the institution. It could be easily removed if the pastors and delegates would do their duties or stand up to one-half of the resolutions they passed during the sessions of the convention. I call upon all who love the cause of Christ, and the education of the youth of our commonwealth, to rally to the support of the Natchez College and remove these difficulties out of our way. This can be easily done by a united effort on the part of our pastors and delegates. Education being the grand and powerful

lever of the world, I respectfully ask, that every pastor and delegate, here assembled, do their duty in it, and make Natchez College one of the grandest institutions of the State. It being the only college in the State that is owned and supported by the colored people, therefore, it should be made the pride of our race. In order to accomplish this work, the convention should request at least \$1 from each pastor and delegate, \$3 from each church, \$1.50 from each Sunday school, from each association \$10. In addition to this, we want our pastors and deacons to assist our Educational Committee and Women Workers in their respective churches.

MISSIONARY WORK.

At the meeting of the executive board, held in Mt. Vernon Baptist Church of Yazoo City, Miss., July 1888, 45 missionaries were appointed to labor in the States of Mississippi, Louisiana and Arkansas, in the interest of the churches and the building up of the Kingdom of Christ.

PRESS AND PRINTING.

The *Baptist Signal* has not done as well as we expected being the organ of our convention, but it is not on the account of the board failing in any respect to discharge its duty, but it has been for the want of money to run the office.

The office has been moved to Natchez, Miss., as it seemed a matter of impossibility to get a competent printer; the difficulty is now removed as we have a competent printer, and we only need some money.

WOMEN WORKERS.

It is gratifying to us to know that our sisters are taking general interest in our education and mission work. Under the new system adopted at our last session of the convention formulating the Women Workers, our forces are being utilized, and we look for much good to be accomplished by them, notwithstanding the many disadvantages under which they have labored, even in some of their own churches among prejudiced and covetous members. The pastors, deacons and members, should give the Women Workers their entire support. I respectfully sug-

gest that all money collected and paid by said Women Workers be recorded, so that they may have credit for what they do. I respectfully renew the invitation, extended in my last year's address, inviting our sisters to the front in our religious and educational work. This work is of the utmost importance to us as a race. With the Lord to help us, we will succeed in doing great good among the sons and daughters of men.

UNITY.

I respectfully invite the co-operation of our sister churches and associations to come and unite with us in this missionary and educational work. If we believe in one God, one faith, and one baptism, what is it that prevents us from uniting? I hope the day will come when the Baptists in this country will unite and utilize their forces in building up God's kingdom on earth, and that all will have one common interest in the Natchez College, which should be the pride of our denomination in the states of Mississippi, Louisiana and Arkansas. Let us see if we can't live as brothers and sisters, and as one Baptist family together on earth before we attempt to go up to God's heaven as co-workers. This world is the dressing room for all christians. He who is not willing to confess his faults in a scriptural way has no right to claim forgiveness. Where love supremely reigns peace and joy will constantly abide. Let the Baptists all over this broad land be united; and with the Lord as our Great leader our success is sure. And as Joshua said to the children of Israel, "How long are ye slack to go to possess the land which the Lord God of your fathers hath given you?" Let the cry for unification be heard from every part of the land. As there is one Lord, one faith and one baptism; therefore, I respectfully invite all Baptists to unite in this grand christian organization. "In union there is strength."

CONCLUSION.

I earnestly invoke the blessings of God during our stay in this town, and ere we shall have finished our conventional work here, the educational and missionary banners will be floating in the breeze with the inscription

thereon, "We are Educational and Missionary Workers for Christ. Come, Go with Us, for the Victory is Ours."

ELDER G. W. GAYLES, President.

As a token of respect to Revs. Gayles and Smothers, and with a desire to do something for the educational project that was fostered by this convention, we find that Sisters Scott and Page adopted the method that is set forth in the following letter:

PORT GIBSON, MISS., July 24, 1889.

REV. G. W. GAYLES, D. D., Dear Friend and Brother: This being your 14th year that you have served as president of the convention, I now extend to you my heart in great love, believing you to be one worthy of great praise who has fully mastered his position with great skill and Christian love. The same praise is not withheld from the vice president, Rev. J. Smothers. I send by express to-day a quilt made by Sister Charlotte Page and myself especially for you, but on the condition: We want the convention to buy the quilt and make you a present of it, and the money to be turned over to the Natchez College. The price of the quilt is \$12.00. We have one at the same sum for Rev. Smothers, but the church here will pay for it. We Missionary Sisters are determined to see the building paid for, with God to help. Sister Page and I have been sick for a long time and can't meet with you. While we regret it very much, we desire the prayers of the convention.

Yours in Christ,

NELLIE SCOTT.

This simply illustrates the truthfulness of the fact that "Where there is a will there is a way." Nobody but a woman would ever think of such a scheme as this to obtain money for this laudable cause. I trust that this plan will serve as a hint to some more of our wise sisters.

It had come under the observation of Rev. P. E. Frisby that "Local Preachers" were executing the rites of matrimony between parties consenting

to be married. "And whereas," said he, "they say that the civil laws of the land give them that right, and whereas, we know that it is wrong and degrading to the ministry for them to do so; therefore be it resolved, that any local preacher being found performing the above rite, shall be expelled from the church as a violator, and his name sent to the executive board for publication." From this and similar resolutions regulating the actions and limiting the sphere of the "Local Preachers," we have just reasons to conjecture that the young, unfledged divine had to always "walk a chalk line." The best elements among the Baptists of Mississippi had early learned of the detrimental influences of intemperance. Ever loud and strong were their voices and efforts against it. When the foundation of the Baptist organization in Mississippi was laid, temperance was one of the fundamental stones. The reports of committees on this subject in the various organizations will show that hard and ceaseless fighting had to be done to even weaken the stronghold with which intemperance seized the Negro of this country during the days of slavery—yes, days as dark as the Egyptian night. Still the fight went on, similar to that of Manes' duel between Light and Darkness, which resulted in the following report of the Committee on Temperance:

Bro. President and Brethren: We, your committee to consider and report upon the subject of temperance, beg leave to make our report. Realizing the importance of our subject, we have, after prayerfully considering the matter, concluded the following suggestions, recommendations, etc., would be proper: The weight of the subject of temperance, from whatever standpoint considered, cannot be overestimated. Today in the Nation and the

States, this is the question of questions now before the minds of the people. Thirty years ago, the agitating question was, "Shall man be free from bondage to his fellow-man?" Today the question is, "Shall men be slaves to a bondage more degrading, if possible, than human bondage?" Moreover, if we add dignity, this is a dignified as well as an important subject. For though new arguments may be produced no stronger words can be found than given in the oldest books of inspired Scripture. Ministers, prophets, priests, kings, rulers, religious and civil, of old are repeatedly warned, admonished and forbidden to touch wine or strong drink. It is encouraging to report that we are making progress in forming temperance habits not only as a race but as a denomination. For whereas we are informed that in the first days after freedom it was almost impossible to find a Baptist preacher in our convention's territory that did not drink, and felt it the right thing to do, today we have scores of our pastors who not only do not drink themselves, but speak out publicly and bravely against the evils of intemperance, even preaching against it from the pulpits. The result is, we are reaping the harvest in acquiring homes, living in better houses, furnished as never before, dressing better, and meeting our public and private obligations more punctually. We are further encouraged because we believe that the sentiment of this convention has contributed largely to the growth of temperance among its members. The following are the reasons given by a brother minister for being temperate: He said we ought not to indulge in the use of whisky. First. Because we know it has killed our fellow-men, and believe it will kill us. Second. Because it poisons the system and chills the blood. Third. Because the prophet's voice, the preacher of old, is heard against it, and I, being a preacher, must ever do the same.

Fourth. Because God who stands above all speaks against it. Solomon says it is a cheat; please don't let it cheat you, my brethren, out of your influence, and rob you of your soul. But with all the advancement we are making there is yet room for much improvement among us. This improvement must begin in us who are leaders of the people. If we wish our people to be temperate, let us,

brethren, set the example. Your committee have thought a few practical resolutions sufficient. Therefore, we recommend :

1. That our churches pay increasing attention to the character of their pastors in regard to their habits of temperance, and that its the sense of this convention that ministers known to indulge in intemperate habits are not suitable men to be chosen pastors of a people.

2. That we endorse the work of the Women's Christian Temperance Union, carried on for many years in the North, now extending itself to many of the women and children in the larger cities of the South, and also recommend as a good temperance journal, the paper published by this organization as a suitable paper for our pastors and our homes upon this great subject of temperance.

3. As we are exhorted to be temperate in all things, and as we believe to spend money for excursions is intemperate and useless ; therefore, we should also speak and work against excursions and especially against pastors running them with the idea of making money with purpose of paying church debts. Realizing the great evils of intemperance. let us dear brethren, work, watch and fight against the demon of intemperance until we can say there is not a delegate of this convention, nor a member in our churches that is not a whole souled temperance Christian from principle.

R. J. TEMPLE, Secretary.

The report of the executive board shows that three meetings of the board had been called since the session of the convention in July at Yazoo City, Miss. The board assures the brethren that their "prayers, good words, heartfelt sympathy and money are needed to carry on the business of this grand body of Baptist Churches." The financial report for this year showed, according to the figures of the board, that \$1726.30 had been collected from all sources, that \$2922.85 had been expended, leaving an over balance expended \$1196.55.

From the various financial statements, reports, etc., that I find in the minutes of 1889 I deduce the following financial results:

465 churches reported at \$3 each... ..	\$1395 00
Total amount collected from all sources specified for college purposes.....	1201 15
Total amount collected by missionaries for HOME and FOREIGN MISSIONS... ..	1526 80
Total amount from "\$1 money" from delegates and penny collections... ..	333 75

Grand total col. from all sources. ...\$4156 70

The citizens of Greenville, both white and colored petitioned to the convention to convene at Greenville the following year, 1890. Mr. Louis Waldauer seemed to have been the spokesman for the citizens hence a committee from the convention was appointed to confer with him in reference to the matter which afterwards made the following report to convention:

We the committee appointed to wait on Mr. Louis Waldauer and ascertain the exact terms upon which he with others had extended the invitation to this convention to meet in Greenville at its next annual session. Having waited upon the gentlemen we obtained the following reply: 1st. Mr. Waldauer guarantees \$250 to be raised by subscription taken from the merchants of the city of Greenville. 2nd. To secure, if possible, the use of Sam Jones' tent, owned jointly by the cities of Jackson, Vicksburg and Greenville. 3d. To furnish 1,000 chairs for the use of the convention and haul the same free of charge. 4th. To secure, if possible, four electric lights. The following reply was sent to Mr. Waldauer:

Mr. Waldauer and many other citizens, Greenville, Gentlemen: Your communication expressing your appreciation and favorable impression with our present meeting is received with due regard and consideration. In reply we would say that appreciating highly your regard for our presence here, also your cordial invitation to reconvene in your city in 1890, and your offer to contribute a considerable amount of money for the good of our educational work, and also the understanding that we are to be furnished with the the Sam Jones tent, have influenced us to a favorable consideration of your proposition, and Greenville has been voted as the place of meeting next year.

REV. G. W. GAYLES, President.

REV. J. J. PEYTON, Secretary.

Hence the convention adjourned to convene with the St. Paul Baptist Church of Greenville, of which Rev. B. J. Grisby is pastor, July, 1890. The officers the same as reported in previous session.

The twenty-first annual session ended the existence of the Baptist Missionary Convention of Mississippi, Louisiana and Arkansas. For twenty-one years this convention of Baptist churches of Mississippi met from year to year and from place to place, devising plans and religiously scheming for the advancement of the Baptist churches of Mississippi. Many and hard were the contests in which these soldiers of the cross engaged, in their attempts to comply with their Master's command when He said: "Teach them to observe all things whatsoever I have commanded you." In 1869, when these old veterans were only a stone's throw from the disadvantages to which slavery subjected them, they began this convention under the banner which bore the inscription of, "One Lord, one faith, one baptism; one God and Father over all, who is above all,

through and in all." They ever labored to maintain the faith as it was once delivered to the saints. Sometimes, as we have seen, they resorted to questionable measures and means to carry out the spirit of this convention; but when we consider this, in the light of the facts that the masses of this convention were ignorant and ambitious, had never seen the inside of a public school or college, save the one that they by hard struggles and sacrifice were fostering, we can realize the truthfulness of the Apostle Paul's assertion when he says that "All things are lawful, but all things are not expedient." I don't mean by this to make any apologies for anything that was done by these brethren. To my mind what they accomplished in keeping together this large body of independent Baptist churches, with a membership of about 70,000, and each individual member as free as the church, I think is a fact sufficient to atone for all the shortcomings of this convention from other points of views. I trust that the great Head of the Baptist church said to these brethren whose convention in name passes into non-existence: "Well done, good and faithful servants, you have been faithful in your work of the Baptist Missionary Convention of Mississippi, Louisiana and Arkansas, now enter into the larger work that awaits you of establishing and perpetuating the General Baptist Missionary Convention of Mississippi."

THE FIRST ANNUAL SESSION OF THE GENERAL
BAPTIST MISSIONARY CONVENTION
OF MISSISSPPI.

On the 22d day of July, 1890, the delegates from the General Association and the Baptist Missionary Convention met at Greenville for the purpose

of uniting these two bodies into one great Baptist family.

The General Association went outside of its boundary to Greenville, Miss., upon the territory of the Baptist convention for the purpose of uniting with the convention, for better or for worse, for richer or poorer, to remain with it in prosperity or in adversity, and through every change of condition, smoothing the rugged pathway of life for each other by dividing their sorrows, and heightening, by doubling its enjoyment. This they covenanted to do till God should separate them. The cry was made, Behold the bridegroom cometh; go ye out to meet him. Then those who were ready went out to meet him. There were others who said, we are not ready; help us to get ready, but those who were ready said not so; get ready for yourselves, and while they were getting ready the doors were shut and the union was made, leaving some chronic fault-finders on the outside, and they have been on the outside ever since. No matter how they knock for entrance, we will keep them out till we are sure they are ready and willing to comply with the conditions of a peaceful existence with the rest of the brethren in this great Baptist family to the glory and honor of God. The following is the plan recommended by the undersigned committee on unification:

Mr. President and Brethren of the Joint Meeting of the Executive Boards of the Missionary Baptist State Convention of Mississippi and the Missionary Baptist General Association of the State of Mississippi:

We, your committee appointed on drawing plans of consolidation, beg leave to make the following report: Your committee met and organized by electing Rev. G. W. Gayles president, and Rev. R. J. Temple secretary.

The president read 123d Psalm and called on Rev. A. Reed to lead in prayer.

Whereas, For many years there have existed in this State two organizations of Baptists of the same faith and order; and

Whereas, We have felt the need of these two bodies being united into one;

Whereas, The Missionary Baptist State Convention and the Missionary Baptist General Association have appointed us to draft plans for unification; therefore in grateful recognition of the favor of our heavenly Father who has given us great success in growth and strength in each of these organizations; therefore we, the executive boards of the above-named bodies appointed to consider this subject, now in session at Edwards in Friendship Baptist church, do after solemnly committing our way and thoughts to God, most earnestly recommend to the respective bodies that we do now, for manifold and excellent reasons, consolidate.

In order to carry out the above resolution we recommend the following plans:

First. We request the churches composing the convention and the District Associations composing the General Association, to select delegates to meet in Vicksburg and Jackson on Wednesday before the 2nd Sunday of March, 1890—said delegates to be proportioned according to the constitution of their respective organizations. The delegates of the convention are requested to meet in King Solomon Baptist Church in Vicksburg, and the delegates of the General Association in Mt. Helm church, Jackson, in special session to ratify these resolutions of consolidation.

Second. We recommend that when these two bodies adjourn from their respective places of meeting for ratification above mentioned, they adjourn to meet in a consolidated body in the city of Greenville on Tuesday before 4th Sunday in July, 1890.

Third. We recommend that the united body be called by name—"The Consolidated Missionary Baptist Convention of Mississippi."

Fourth. That all the Churches, Associations and

Conventions composing these bodies may be in possession of a full knowledge of the actions of the conference; we recommend that five thousand circulars containing the above resolutions and plans be printed at once, and that two thousand five hundred be sent to the corresponding secretaries of the State bodies for distribution to the district corresponding secretaries and pastors of the churches.

Fifth. That we send a copy of these resolutions to the Baptist Messenger, Baptist Signal, Mississippi Baptist Herald, American Baptist, Louisville, Ky., and Living Way of Memphis, Tenn., for publication.

Our Dear Brethren: As your servants, appointed by you to suggest plans of consolidation of our great organizations, we have done our best, and now place before you a few simple plans of consolidation, which, if carried out, will, we believe, effectually unify the Baptist brotherhood of our State. Now we pray you look upon, examine with care and prayer, our work. Our one aim has been unification. If this is accomplished, the end sought is gained. Accept our work in the spirit it has been done, and the Baptists are one. In addressing you thus personally we realize and appreciate the difficulties in the way of carrying out these recommendations. But if we desire union can't we, won't we, make the necessary sacrifices? And remember, the reward is worth a thousand fold the sacrifice made. Therefore let no personal disadvantage or ill convenience keep you from working for, and being present at these meetings of union.

Yours for union, harmony and progress,

G. W. GAYLES, Pres't,	} Committee.
S. A. ANDERSON,	
S. A. JORDAN,	
H. W. BOWEN,	
AARON REED,	
N. T. THOMAS,	
R. J. TEMPLE, Sec'y,	

These delegates preceded very cautiously from day to day, in their efforts to form a union that would be lasting, and against which the contentions, incidental to organizations of this kind, could not prevail to dissolve them. In the afternoon session of

the second day Rev. G. W. Gayles was elected president of the consolidated body by acclamation for two years. The committee on permanent organization nominated the following for officers which were unanimously elected :

For 1st Vice-President, Rev. H. W. Bowen; 2nd Vice-President, Rev. A. A. Hamilton; Recording Teeretary, Rev. J. H. Nichols; Assistant Recording Secretary, Rev. R. T. Simms; Corresponding Secretary, Rev. T. L. Jordan; Assistant Corresponding Secretary, Rev. C. A. Buchanan; Educational Secretary, Rev. S. A. Anderson; Statistical Secretary, Rev. H. M. Thompson; and for other members of executive board, Revs. A. H. Davis, G. F. Fears, J. Smothers, T. Frierson. G. N. Johnson, E. B. Topp, S. A. Jordon, A. Reed, M. Griffin, N. T. Thomas, J. D. Weston, J. F. Boulden, R. Willis.

The introductory sermon was preached by Rev. W. M. Givens, using for his text Psalm 9:3. "When nine enemies are turned back they shall fall and perish at thy presence." The Baptist State Convention (white) extended Christian greetings; sending by telegram reference to Acts 17:26-27. "Hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the time before appointed, and the bounds of their habitation; that they shall seek the Lord, if happily they might feel after him, though he be not far from every one of us." Their greetings were returned by telegram in the language of the Apostle Paul as found in Ephesians 4:3-6. "Endeavoring to keep the unity of the spirit in the bond of peace. There is one body and one spirit even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one

God and Father of all, who is above all, and through all and in you all." Communications from the American Baptist Home Mission and Publication Societies were read by Drs. Simmons, Brawley and Clanton. These brethren made speeches tantamount to their positions and to these great societies that they represented. Rev. E. B. Topp, ever grateful to these national societies for the untold blessings they have conferred upon the Negro when in his helpless condition, offered a resolution at the close of Dr. Branley's speech, donating the Publication Society \$25, and making provision for the Home Mission Society to get a donation at the close of Dr. Simmon's speech, who spoke later in the interest of the work of Home Mission society. Dr. Simmons received \$24.45 for the same. The great conventional rally for Natchez College took place during this session; \$573.25 was donated in cash and on 30-day notes, since which time the convention has never failed to have these rallies in its annual meeting. It is natural to expect a large number of delegates at this session, each to know for himself what would be done about unification. The president in his annual message of 1891 says that 900 churches were enrolled at this meeting, with a total membership of 79,732.

The executive board took up the unfinished business of the convention. It was again reported that the dormitory, began April 15, 1887, had been blown down and destroyed by storm.

The loss was estimated at.	\$3,000 00
Com. on Accounts reported that the convention owed in warrants. . .	2,688 50
Indebtedness on college at Natchez.....	4,500 00

Owe to Duchesne's job printing concern. 314 35

Making a total indebtedness of. . . . \$10,502 85

When some of the brethren found out the financial condition of the State Convention, I imagine they felt like a young man that marries a young lady for the money he supposes he had, but when he finds out her real financial worth, finds himself having married a debt of \$10,000 instead of marrying a purse of \$10,000.

These brethren who experienced such a disappointment, are those who divorced themselves from the Convention at or about this time. Others have stuck by it as they agreed to do "for better or for worse," and at this writing we can boast of not owing a dollar and have a nice little sum in treasury. We hope to be in debt again soon.

The Missionaries made good reports this year.

Rev. J. J. Diggs, Foreign Missionary Agent
collected. \$ 428 11

Rev. A. H. Davis, Foreign Missionary Agent,
collected. 52 00

Total for Foreign. \$ 480 11

The Missionaries reported having collected,
including expenses, on field. . . . \$ 770 75

General contributions to Convention, such
as penny collections, etc. 301 94

900 churches represented at \$3 00. . . . 2700 00

Donations to college in church letters, rally,
etc, etc. 1539 00

Total collected this year from all
sources. \$5791 80

The following is the Constitution of the General Baptist Missionary Convention :

PREAMBLE.

Whereas. We believe that, in the providence of God, there has been opened unto us an opportunity of concentrating our religious efforts together in instructing our brethren round about us, who have been so long oppressed and deprived of proper religious instructions, and by uniting ourselves together for this purpose we feel that we can do more good in forwarding the cause of our blessed Lord and His Christ.

ARTICLE I.

This organization shall be known by the name and style of "The General Baptist State Convention of Mississippi.

ARTICLE II.

This convention shall be composed of messengers from churches, societies, district conventions or associations in good standing. The basis of representation shall be five dollars, and one delegate from every church, or society, or convention not represented through a district convention or association ; and for every district convention, or association, or society, one delegate for every five churches or societies, or fraction thereof, three dollars for each represented annually in this convention.

ARTICLE III.

The officers of this body shall be a President, two Vice-Presidents, Recording Secretary, Assistant Recording Secretary, Corresponding Secretary, Assistant Corresponding Secretary, Educational Secretary, Statistical Secretary, and Treasurer. All of the above officers, with thirteen others, except the two Vice-President and Assistant Secretaries, shall constitute an executive board consisting of nineteen members. All officers are to elected annually, except the President, who shall be elected bi-annually.

ARTICLE IV.

The President shall preside and maintain order at all

meetings of the convention and of the executive board. In his absence either one of the Vice-Presidents shall act and shall be invested with all the powers of the President.

The Recording Secretary shall keep a fair and impartial record of the business transacted by the convention and executive board; he shall be aided by the Assistant Recording Secretary. He shall receive as compensation twenty-five dollars annually.

The Corresponding Secretary shall have charge of the records of the convention and conduct all of its correspondence, and shall be aided by the Assistant Corresponding Secretary. He shall receive twenty-five dollars annually for his labors.

The Educational Secretary shall be charged with the duty of fostering all educational and literary enterprises, and institutions founded for or owned by colored Baptists, and shall seek to plant in all favorable places Baptist high schools, as feeders to our universities and colleges. He shall receive as compensation ten dollars annually.

The Statistical Secretary shall annually collect and publish in the Minutes the statistics of the denomination in Mississippi. He shall receive ten dollars annually for his labors.

The Treasurer shall receive all moneys sent to the convention, keep an accurate account of the same and of the objects for which they are designated, and pay them out by direction of the body or executive board. He shall give bond in such amount as the executive board shall think proper, upon the signature of the Recording Secretary or President, or the order of the convention or executive board.

ARTICLE V.

The executive board shall meet quarterly, or so often as the President thinks expedient, and nine of whom shall constitute a quorum. Their headquarters shall be at Jackson, Miss.

ARTICLE VI.

After the election of officers the following committees shall be chosen: On Finance, on Obituaries, on Resolutions, on Sabbath schools, on Temperance, on Education,

on Grievances, on Natchez College, on Missionary Field, on Examination of Letters, on Time and Place, and such other committees as are necessary.

ARTICLE VII.

This convention shall meet annually at such time and place as the body may decide and continue its session until the business is completed.

ARTICLE VIII

Any person who is a member in good standing of a regular baptist church may become an annual member upon the payment of one dollar, and shall enjoy all the privileges except that of voting and holding office.

ARTICLE IX.

Any individual, church, district convention, or association, being members of this body, becoming corrupt in practice or doctrine, after gospel steps have been taken to reclaim such individual, church, convention, or society, or association, and it persists in its course, it shall no longer remain a member of this convention.

ARTICLE X.

It shall be the duty of this convention to provide for the support and care of old, worn-out ministers, pastors and their widows, in any manner that it may deem best.

ARTICLE XI.

The expenses of the members of the executive board, incurred in attending the meeting of said board, and two dollars per day for services, shall be paid by the convention, unless otherwise provided for.

ARTICLE XII.

The duty of the executive board shall be, as trustees, to supervise the property, educational and missionary interests of the convention, and such unfinished business may be referred to them, and report annually to the convention.

ARTICLE XIII.

This constitution may be amended by a two-thirds

vote of all the members, provided twelve months' notice of the proposed amendment is given.

RULES OF DECORUM.

1. The president shall call the convention to order ; in his absence one of the vice-presidents shall act, and in the absence of the first vice-president the second vice-president shall act. The meeting shall be opened by reading Scripture, singing and prayer.

2. Committee enrolling delegates' names, their post-offices and churches.

3. The roll of delegates shall be called daily if desired by any member.

4. Ministers and others who may be invited to seats may debate on all subjects, but vote on none.

5. Motions made and lost shall not be recorded unless so ordered at the time, but any member who voted with the majority may move a reconsideration thereof on the same day.

6. If any ten members oppose the discussion of a motion when it has moved and seconded, the president shall put the question to the house, whose decision shall be final.

7. All questions shall be decided in the order in which they are presented.

8. Every motion shall be committed to writing if desired by any member, and no member shall speak in debate without respectfully rising and addressing the president. Any speaker departing from the subject under discussion may be called to order by the president or any member.

9. The president appoints all committees unless otherwise ordered by the convention, and the president may speak on any subject, the chair being filled by one of the vice-presidents.

10. All personal reflections shall be particularly avoided in the deliberations of this body.

11. Any member dissatisfied with the decisions of the Chair may appeal to the body without debate.

ORDER OF BUSINESS.

1. Devotional exercises.

2. Introductory sermon.
3. Appoint Committee on Enrollment, on Finance and Digest of Letters.
4. Read a sufficient number, appoint a Committee on Nomination and Devotion.
5. After installation, read Rules of Decorum.
6. Call for correspondence ; introduction of visitors.
7. Call for new bodies, or those seeking membership
8. Appointment of the following committees : On Application, Correspondence, Resolutions, Education, Sabbath Schools, Temperance, Obituary, Periodicals and Press, Doctrine and Customs of our Church, Time and Place, etc.
9. Reading of Letters resumed.
10. Reports of Committees.
11. Report of Executive Board.
12. Report of Corresponding Secretary.
 " Educational Secretary.
 " Statistical Secretary.
 " Treasurer.
 " County Missionaries.
13. Miscellaneous Business.

The following are those who served on the various committees after the construction of this new body :

COMMITTEE ON THE EXAMINATION OF LETTERS.

Revs. James H. Walker, P. Williams, John Smith, L. Cooper, N. Comings, M. Casey, C. A. Buchanan, A. Carter, W. H. Hunter, McAlister, P. J. Jackson, C. H. Lowe, N. Willis, K. S. Isaac, E. R. Butler, B. J. Grigsby, J. T. Gayles, J. C. Cade, L. J. Jackson, R. Dixon, D. Thomas, N. F. Fields.

COMMITTEE ON FINANCE.

Revs. A. H. Davis, A. Reed, R. Pollard, J. W. Hodge, J. S. Stack, Taylor Frierson, E. B. Tobbs, N. L. Glass, N. L. Glass. T. B. Young, G. N. Johnson, John Knight, S. P. Waton.

COMMITTEE ON RELIGIOUS EXERCISES.

Revs. S. A. Anderson, B. J. Grigsby, R. Murphy, L. C.

Moore, T. W. Screws, J. T. Davis, J. C. Walker, J. Wesson, L. Smith, J. W. Wilson, L. Langston, D. D. Kelley, C. D. Davis, G. W. Russell, A. J. Johnson, J. Colly, E. L. Smith, B. Bradford, J. Knight, J. D. Jacksen, G. W. Cohron, S. M. Ross, A. H. Hardy, A. Davenport.

COMMITTEE ON NOMINATION OF OFFICERS.

Revs. K. S. Isaac, H. W. Scott, Amos Johnson, J. T. D. Miles, Isaac Robinson, J. H. C. Henry, G. R. Washington, H. C. Forster, S. D. Gibson, J. C. Walker, H. Watson, E. B. Young, J. W. Stewart, J. W. Ezell, Z. Davis, Sam Hendly, W. S. Pleasant, W. E. Parker.

COMMITTEE ON GRIEVANCES.

Revs. J. D. Weston, H. W. Scott, J. Brisco, H. C. Lynn, A. Duncan, O. R. Banks, N. L. Glass, A. Bartly, R. Willis, S. D. Gibson, Isaac Robinson, I. H. Hawkins, W. H. Harris, A. D. Cooper, B. J. Davis, H. L. Young, A. C. Campbell, Bro. James Hill, Revs. C. P. Hunter, S. P. Watson, E. Russell, C. F. Frazier, P. W. West, P. Matthews, C. L. Lussey, J. Joiner.

COMMITTEE ON RESOLUTIONS.

Revs. J. W. Scott, L. C. Moore, J. C. Cade, J. C. Leonard, G. W. Feras, H. W. Bowen, R. M. Murphy, James J. Peyton, H. Johnson, Frank Drake, J. H. Chushn, D. M. Mickey, A. Dixon, Joe Robinson, Thomas Artha, Henry Webb, C. P. Hunter.

COMMITTEE ON TEMPERANCE.

Revs. J. Smothers, R. J. Temple, G. P. Phillips, William Gibbon, J. C. Cade, N. L. Glass, G. W. Fears, A. Reed, J. F. Baulden, M. F. Thomas, W. H. Anderson, S. P. Johnson, J. Kelly, D. B. Bridges, L. G. Green, Isaac Jordan.

COMMITTEE ON COLLEGE AND SCHOOLS.

Prof. B. E. G. Gayles, Revs. R. J. Temple, J. L. Turner, C. P. Johnston, M. Griffin, H. W. Bowen, R. Willis, T. L. Jordan, Prof. H. M. Thompson, Rev. C. A. Buchanan, J. H. Nichols, A. A. Hamilton, R. T. Sims, C. T. Stamp, J. C. Williams, G. W. Harris, E. D. Jones, D. R. Russell, J. W. H. Brown, J. F. Freeman, P. Scott, T. W. Screws, N.

Grayson, A. T. Lee, C. Bell, S. S. Gant, J. H. Miles, S. Powell, J. Hearn, L. W. Graham, J. A. Zuler, E. H. Harper.

COMMITTEE ON ORDINATION.

Revs. S. A. Anderson, S. A. Jordan, J. Smothers, E. B. Topp, C. P. Hunter, R. Pollard, A. H. Davis, John Smith, T. B. Young, T. L. Jordan, J. L. Wallace, H. Wall, P. C. Rucker.

COMMITTEE ON OBITUARIES.

Revs. C. P. Hunter, S. D. Taylor, M. Mason, H. S. Strong, G. W. George, T. Johnson, L. Whitley, F. Word, A. Fry, W. M. Williams, C. L. Canada, S. W. Ford, Isaac Turner, J. Walter, A. Hatch, W. Brown, J. B. Byes, N. G. Broomsy, M. Sternsbery, R. W. Baker, J. Jones, A. Wright, J. J. Jenkins, J. A. Moore, E. G. Hampton, H. C. Coleman, D. Curtis, J. E. Middleton, S. J. Delaward, E. F. Carrington, R. E. Mosely, C. Barnes, E. Swain, J. R. Reed, L. W. McCloud, Dave Harris, L. W. Hargro, P. E. Frisby, J. Banks, J. P. Pride, J. T. Dellgus, H. L. Lee, J. Biras, W. Linde, Wm. Jordan, J. L. Wallace, H. Pittman, G. W. Harris, E. M. Johnson, H. Goosberry, P. P. McKerry, J. M. Williams, S. Brown, E. D. White, H. Richardson, J. H. Hawkins, D. Lewis, G. G. Starke.

COMMITTEE ON RESOLUTION.

Revs. J. H. Nichols, S. A. Anderson, A. H. Davis, S. D. Gibson, J. F. Boulden, R. J. Temple, S. A. Jordon, James Walker, E. B. Topp, J. Smothers, H. W. Brown, T. L. Jordon, R. Willis, M. Griffin, A. Reed, H. L. Young, S. A. Jordon.

COMMITTEE ON PRESS AND PRINTING.

Revs. G. W. Fears, E. B. Topp, R. Willis, C. Jones, R. T. Jones, J. W. Scott, J. Smothers, O. Berley, Wm. Johnson, B. R. Bell, R. Murphy, D. J. Jones, E. F. Hebron, Geo. White, P. G. Grimston, R. J. Temple, B. P. E. Gayles, J. F. Boulden, J. H. Michols, A. H. Harris, E. E. Carrington, S. Jones, P. Pringle, F. J. Harris, H. C. Warfield, H. W. Scott, G. T. Toursville, S. Pree.

COMMITTEE ON TIME AND PLACE OF NEXT MEETING.

Revs. T. L. Jordon, S. Hawkins, J. H. Nichols, J. W.

Hodge, Geo. N. Johnson, J. H. Payne, J. R. Branch, Wm. Cook, S. H. Henderson, W. S. Bradly, J. N. Christmas, S. D. Manor, V. M. Morris, John Lewis, C. W. Diggs, H. P. Pittman, S. H. Campbell, L. W. Smith, J. C. Criss, J. K. Kelly, W. Willis, C. P. Johnson, William Gibbons, P. P. McKinny, G. Miles, William Hihhtower, N. Morgan, Dave Knox, Willis Bradley, George Lindo, T. McSauders, A. Keys, A. J. Johnson, M. Maiden, J. M. Williamson, L. W. Bryant, M. C. McCray, J. W. Gentry, B. Johnson, H. Brown, G. W. Alexander.

The convention adjourned to convene with the New Hope Baptist church, Meridian, Miss., Rev. T. L. Jordan, pastor, July, 21, 1891.

THE SECOND ANNUAL SESSION OF THE GENERAL
BAPTIST MISSIONARY CONVENTION OF
THE STATE OF MISSISSIPPI.

On the 21 day of July 1891 the delegates of this convention assembled in the New Hope Baptist church, of Meridian, Miss., for its second annual session as a consolidated body. After devotional exercises, a very appropriate letter of Welcome was read to the delegates assembled from the New Hope Baptist church in behalf of the church and citizens of Meridian of every denomination and color.

The President, G. W. Gayles, then delivered his annual message in the following words of experience and observation, pertaining to the history and progress of the Baptists of Mississippi.

Reverend Pastors and Delegates to the grand, General Missionary Baptist Convention Assembled in the City of Meridian, Miss.:

It is gratifying to me to present to this august body of the representatives of the Missionary Baptist churches of our commonwealth, my sixteenth annual address. We should feel thankful to the Almighty God, the great Head of the church, for the preservation of our lives

during the elapse of another twelve months and we should invoke the divine aid and blessing upon our Christian assembly, that all which is done here may be done to the honor of our blessed Redeemer and that His reconciled countenance will shine upon our pathway. That we may receive the sanction of the Holy Spirit and our congregation may say,—“well done thou faithful and trusted servants.”

CHURCH AND MEMBERSHIP.

I am glad to say we enrolled at our last session held in Greenville, Miss., 900 churches with a membership of 78,532, with an increase of 1,200 by baptism, making a total membership of 79,732. So you see the Lord is with us and helps those who help themselves.

EDUCATION.

The Natchez College established at Natchez, Miss., should be the pride of our race, especially of the Baptist denomination, and should have our entire support. Much good is being done at that school. Every year the Natchez College has turned out normal graduates. The following students graduated from the Normal Department at the last session, viz: J. H. Gayles, of Gaylesville, Miss.; A. J. Bryant, of Newellton, La.; J. H. Washington, of Kingston, Miss.; J. H. West, of Natchez, Miss.; I. J. Ellison, of Vicksburg, Miss.; Anna C. Rankin, Natchez, Miss. So you see, dear brethren, the good work still goes on. I congratulate the able group of teachers, Profs. S. H. C. Owens, B. P. E. Gayles, S. J. Cherry and Mrs. Julia E. Cherry, matron, for the very able manner in which they conducted the college, notwithstanding the many disadvantages. The enrollment for the last scholastic year was 159. Our trustees are entitled to much credit for the able manner in which they have managed the affairs of the college, in fostering its interest, being financially embarrassed as they were. I hope at this session this embarrassment will be removed. I believe it can be easily done. Let each pastor and delegate give \$1 and each church lift a monthly collection of \$1, or as much as it can, for the Natchez College and forward the same monthly to the Educational Secretary to be paid over to the treasurer. Let the Bap-

tist brotherhood do its duty. In order to carry out my views, respecting education, and I do not mean book-learning only, I recommend the propriety of enlarging the capacity of the Natchez College so as to include the following branches of learning, viz: Shorthand writing, wood-working department, blacksmithing, printing, sewing, cooking and medical.

MISSION WORK.

At the meeting of the executive board held in Greenville, Miss., July 1890, seventy missionaries were appointed to labor in the various counties, to spread the Gospel and to build churches.

EVILS.

1st. Too many incompetent men are being ordained without any field or charge calling them.

2nd. The establishment of too many feeble churches and too close to each other.

You can stand in some churches on these farms and hear every word the two ministers are saying while preaching.

3d. Holding church at unusual hours in the night, 11 or 12 o'clock should be condemned. Let our services be held at the proper time and with some regularity.

4th. The congregations should own the ground upon which their church house are built. I mean they should own the land before they build, and do away with plantation churches.

5th. Non-payment of pastors. It is the duty of the deacons and trustees to see that the minister is paid in full, because some of them will hold lien on the church property and put the church to some trouble for what may be due them for services rendered. Officers should see to this.

WOMEN WORKERS.

The pastors and deacons should aid and encourage the Women Workers in all the churches. I believe they can be to our convention and our college just what they are to our churches. Every church should organize the Women Educational Workers and support them and they

will be of great help to the church and our educational work. I am glad to say to you that in accordance with a resolution adopted by this august body at its last session, held with St. Paul Baptist church, last July, in the city of Greenville, Miss., the sisters met at Shaw, Miss., with the Spangle Banner Baptist church and organized a Woman's Educational Convention. This should be encouraged by all lovers of education.

DEATHS.

It becomes my painful duty to announce the death of Rev. J. D. Weston, late member of this body and pastor of the——Baptist church of Clarksdale, Miss., also a late member of the executive board and trustee of the Natchez College, who departed this life September 1890, at his residence at Clarksdale, Miss., and Rev. Joseph Smothers, D. D., late pastor of the First Baptist church of Port Gibson in which this convention was organized. Rev. Smothers served as a member of the executive board from the organization of the convention up to his death, which occurred at his residence in the town of Port Gibson, Miss. on the 28th day of January A. D., 1891. He served as Vice-President of this Baptist Convention for fifteen years and as a trustee of Natchez College up to death.

Servant of God, well done,
Rest from thy love employ ;
The battle fought, the victory won,
Enter thy Master's joy, etc.

Let our motto be "Trusting God, high morals and temperance and unification among the Baptist family, one Lord, one faith and baptism."

REV. G. W. GAYLES, President.

During this session several distinguished visitors were introduced and made speeches which had lasting impression on the minds of all who heard them. Notable among them were Revs. A. D. Payne, of the M. E. church; W. T. Boardley, of the A. M. E. church; M. A. Hopson, M. E. Church. These Methodists pastors bade us welcome to their homes and

churches. Prof. S. H. C. Owens and Rev. P. P. E. Gayles, teachers at Natchez College, made pointed and rousing speeches on the "Need of the Negro." Mrs. M. V. Cook, of Bowling Green Kentucky, traveling in interest of Eckstein Norton University, spoke upon the various branches taught in that school and the necessity of being practical in them. She received \$14.70 for said university. Dr. S. T. Clanton, of New Orleans, District Secretary of the Gulf States for the American Baptist Publication Society, spoke in the strongest terms of the good and grand work that the society had done and was doing for the Redeemer's cause. Revs. T. W. Payne, and C. L. Horris, pastor of the Congregational church, Meridian, followed Dr. Clanton, speaking to the delight of their audience upon the "Progress of the Negro." The white Baptist State Convention being in session at Natchez, the following Christian greeting was sent them: 2 Thess. 2:16-17 "Now our Lord Jesus Christ himself and God even our Father, which hath loved us and hath given us everlasting consolation and good hope through grace, comfort your heart and establish you in every good word and work." After the delegates had had a great "Dollar Rally" for printing minutes and Natchez College, it was ordered that the second night in each annual session be used and known as "Rally Day for Natchez College;" \$283.50 was taken in the two rallies; \$135.90 for printing Minutes, and \$147.60 for Natchez College. The collage rally was had by counties, contesting with each other. Yazoo county led, giving a total of \$35.70. A committee bringing a donation from the women's State Educational Convention, in the persons of Sisters L. B. (Johnson)

Dixon, president; G. A. M. Gayles, secretary, and L. E. Chew, treasurer, was introduced. Each made appropriate remarks, expressing their appreciation of the great work now in progress by the Baptists of Mississippi, saying they could not be happy without lending a helping hand with this \$40.00 for Natchez college was presented. This convention, through its committee, received the hearty thanks of the General Baptist Convention of Mississippi, with a God-speed for their future success. The committee on Periodicals and Press made the following report:

Brother President and Brethren:

We, your committee on the above, beg leave to report: After taking into consideration the power of the press, and of the great need of a live, spicy and permanent paper in our midst, for the benefit of our denomination, we recommend that our press and other things that go to constitute a printing office, together with what type we have, be let out to some one or two parties, who shall give security for the safe keeping and care of the same.

The press may be rented or leased for such length of time as the board may see fit to contract for.

We further recommend to the pastors and superintendents of schools, and county missionaries, that they give time to the selection of news for the paper, and to the subscription for the same, and that all schools and churches, as far as possible, purchase their literature from the American Baptist Publication Society, 1420 Chestnut street, Philadelphia, Penn.

Respectfully submitted,

G. W. FEARS, Chairman.

E. B. TOPP, Secretary.

I can better present the report of the executive board by giving it verbatim as I find it in the minutes for this session. The following is the report:

MERIDIAN, MISS., July 21, 1891.

To the Baptist General State Convention:

We your humble servants, one year ago were selected

by you as your executive board. During the year we have tried to do the very best we could, with little or no money, to carry on the objects fostered by you. The Natchez College needed a dormitory and other repairs, but our incumbrances were such nothing has been done towards building.

The College grounds and premises have increased much in value, as street car lines have been run to it, and just north of it a park has been located. We ask some of our citizens to give a strip of land 12 2-3 feet wide toward making the street wider; your Board thought that they ought and should pay for it, but they have not decided to do so; so the matter stands as before.

Death has taken from us two faithful Christians—friends, soldiers and elders—J. W. Western and J. Smothers. We have tried to supply or fill their places, for their work must follow them. Elders. O. R. Banks and S. P. Watson were added.

In view of surroundings, we have taken 65 shares in the New South Building and Loan Association of New Orleans, La., at 75 cents per month, for six years; loan \$45; costing \$606 annually, paying principal and interest in six years, then retaining 65 shares in the said Association. We think that it is much easier to pay \$606 per year, principal, insurance and interest, than to pay 576 interest and insurance. A very small sum for each church to pay.

We have had some little trouble by county missionaries appointed not serving, but we hope soon to be able to have entire harmony among the brethren.

A committee on a new charter, to be drawn and submitted to you, was appointed as follows: G. W. Gayles, A. H. Davis, E. B. Topp, S. A. Anderson, S. A. Jordan, G. W. Fears and J. H. Nichols.

Rev. B. P. E. Gayles, A. B., was appointed financial agent of the College during vacation.

The following are the expenses of the College:

Prof. S. H. C. Owen, teaching 8½ months at \$75 a month.....	\$637 50
Prof. B. P. E. Gayles, teaching 8½ months at \$60 per month.....	510 00
Prof. S. J. Cherry, teaching 8½ months at \$60 per	

month.....	510 00
Mrs. S. J. Cherry, matron, and teaching 3½ months at \$20 per month.....	55 00
Mrs. Sarah Fisher, cooking 2½ months at \$10 per month.....	85 00
Mrs. Louisa Washington, washing 4 months at \$10 per month.....	40 00

BOARD MEMBERS.

1. Rev. G. W. Gayles.....7 meetings.....	121 00
2. Rev. J. H. Nichols.....6 meetings.....	77 50
3. Rev. A. H. Davis .....6 meetings.....	77 50
4. Rev. R. Pollard.....6 meetings.....	42 10
5. Rev. G. N. Johnson.....6 meetings.....	52 90
6. Rev. S. A. Anderson.....4 meetings.....	57 25
7. Rev. S. A. Jordan.....5 meetings.....	80 20
8. Rev. N. T. Thomas .....4 meetings.....	52 30
9. Rev. G. L. Jordan.....4 meetings.....	36 25
10. Rev. G. W. Fears.....6 meetings.....	66 65
11. Rev. S. P. Watson .....2 meetings.....	35 50
12. Rev. O. R. Banks .....3 meetings.....	22 60
13. Rev. John Smith.....1 meeting.....	4 00
14. Rev. Taylor Fryerson.....1 meeting.....	16 80
15. Rev. J. F. Boulden.....1 meeting.....	11 35
16. Rev. E. B. Topp.....3 meetings.....	35 80
17. Rev. A. Reed.....1 meeting.....	13 30
18. Rev. M. Griffn.....7 meetings.....	75 55
19. Rev. R. Willis.....5 meetings.....	81 30
20. Rev. J. Smothers .....2 meetings.....	24 90
21. Rev. J. D. Weston.....1 meeting.....	8 00

Total\$2,778 45

The president, recording secretary and treasurer were appointed a committee to negotiate.

\$3.65 cents was allowed for stationery.

The above report is the transactions of the board preceding the sitting of this session of the convention. After this session the board again convened, according to its custom, and transacted the following business. The financial committee remitted

to the treasurer in the meeting of board \$2,274.92.

The following accounts were allowed:

Britton & Koontz, college supplies.....	\$257 12
J. J. Higgins & Co., ".....	296 70
P. W. Mulvihill & Co., ".....	49 05
Bluff City Railroad Co., ".....	17 05
G. W. Hunter & Co., ".....	21 90
Britton & Koontz, interest on borrowed money (college)	516 00
New South B. & L. Ass'n, 65 shares at \$1 each, and arrears for May, June and July.....	136 50
Frank Fudoree, for college supplies	14 75
Messrs. Boyd & Co., ".....	14 30
Rumble & Wilson (1890) ".....	124 90
Weir & Co., ".....	24 90
Schwartz & Co., ".....	44 20
B. Dreyfus & Co., borrowed money	350 00
S. H. C. Owen, teaching.....	136 50
" ".....	107 50
" ".....	51 50
Mrs. Sara Fisher, for cooking.....	25 00
Rev. J. H. Nichols, for postage, circulars, etc., 1890-'91	8 20
Total paid out.....	\$2,207 07

The corresponding secretary is authorized to issue circulars to every church, requesting them to send one dollar each within sixty days, that we may be able to meet the deficiency in the current expenses of the college. Benediction by Rev. S. P. Watson.

Committee to sell or lease the *Signal* office was appointed as follows: G. W. Gayles, S. A. Anderson, J. H. Fichols. The committee received two bids, one for \$10 per month for two years' lease, and one to sell the office for \$300; the first was accepted.

TREASURER'S REPORT TO THE BOARD.

1890-1—Rev. G. N. Johnson in acct. with General Baptist
State Convention.

Receipts—

Sept. 11—To cash, J. Smothers	\$5 00
“ “ S. A. Anderson	45 00
“ “ B. R. Bell	10 00
“ “ B. Willis, for J. Robinson.....	40 00
“ “ J. H. Bowie, Miss. report.....	5 00
“ “ J. C. Henry, “	5 00
“ “ T. L. Jordan, “	12 50
“ “ S. J. Cherry, College report....	1,663 13
“ “ A. H. Davis, Miss. report.....	116 00
“ “ Greenville Convention.....	2,566 85
“ “ J. Smith.....	27 40
“ “ G. W. Gayles.....	40 00
“ “ O. R. Banks.....	15 00

Total..... \$4,510 88

Disbursements—

By cash, warrants 42, 38, 178, 188, 83, 68, 67, 65, 43, 159, 115, 53, 51, 84, 12, 21, 189, 117, 145, 165, 150, 20, 19, 30, 28, 114, 59, 46, 115, 155, 156, 66.	\$734 40
By cash, warrants 142, 13, 162.....	199 90
“ “ 25, 128, 121	48 00
“ “ 60, 10, 61, 86	71 10
“ “ 90, 23.....	55 00
“ “ 136	450 00
“ “ 122, 195, 22	152 60
“ “ 34, 90, 54	79 00
“ “ 132, 32	754 40
“ “ 133.....	4 40
“ “ 4, 2, 3, 6, 7, 8, 1	72 10
“ “ 48, 40, 75	52 85
“ “ 121, 41, 83, 1.....	73 30
“ “ 134, 73	58 80
“ “ 33.....	50 00
“ “ 46, 125, 47, 121, 33.....	93 50
“ “ 114, 13, 191, 51, 91.....	54 60
“ “ 23, 8.	83 10

By cash, warrants 170, 163, 117, 92	57 90
“ “ 80, 8, 57.....	174 50
“ “ —, —, —	51 08
“ “ Labor, etc.....	21 75
“ “ 179	19 65
“ “ 34, 20	255 55
“ “ 36, 47	25 05
“ 40, 54, —, —, etc.....	631 85
Expended for supplies for College, including fuel, merchandise, repairs, lumber, corn, beef, locust posts, bread, water, laundry work, etc., in fact, general supplies for the insti- tution	647 72
Total	<u>\$5,235 44</u>

Excess of disbursements over receipts..... \$724 56

Last year was the last session that churches sent up money specified for Natchez College. Their contributions for that purpose seemed to have been left to the discretion of the executive board.

The Missionaries reported having collected

on the field... ..	\$988 33
Amount taken up for having minutes printed.	135 90
Amount in full taken for Natchez College.	343 66
Penny collection taken during Convention.	78 20
Amount from Church letters. . .	<u>2715 00</u>

Total from all sources. . . . \$4261 09

The meeting adjourned to convene with the Rose Hill Baptist Church, Natchez, Miss., July 1892.

The following are the officers for this session:

Rev. G. W. Gayles, President, Gaylesville, Miss.

Rev. H. W. Bowen, Vice-President, Columbus.

Rev. A. Hamilton, Second Vice-President, Vicksburg.

Rev. J. H. Nichols, Recording Secretary, Starkville.

R. T. Sims, Assistant Recording Secretary, Madison, Station.

T. L. Jordan, Corresponding Secretary, Meridian.

Rev. C. A. Buchanan, Assistant Corresponding Secretary Kosciusko.

Rev. S. A. Anderson, Educational Secretary, Yazoo City.

Rev. J. W. Ezell, Statistical Secretary, Abbot.

MEMBERS OF BOARD.

Revs. A. H. Davis, Edwards, G. W. Gales, Gaylesville; S. A. Jordan, Brookhaven; J. H. Nichols, Starkville; E. B. Topp, Jackson; S. A. Anderson, Yazoo City; A. Reed, Crystal Springs; T. L. Jordan, Meridian; S. P. Watson, Belzonia; G. N. Johnson, Natchez; Wm. Gibbons, Rose-dale; J. W. Ezell, Abbott; T. Fryerson, Pearlinton; R. Pollard, Natchez; J. F. Boulden; M. Griffin, Vicksburg; G. W. Fears, West Point; R. Willis, Greenville; N. T. Thomas, Yazoo City.

THE THIRD ANNUAL SESSION OF THE GENERAL BAPTIST MISSIONARY CONVENTION OF MISSISSIPPI.

In reference to this session, I will say that we tried, as few men would have the patience to try, to obtain the minutes of this session, but it was ascertained that the minutes of this session were not printed. We then made an attempt to secure the Mss. from the office to which it was sent, but to our sad regret we were informed that the Mss. was destroyed. We next attempted to get facts from the journal of the convention, but Providential hinderance in the form of yellow fever and strict quarantine thwarted our efforts in this respect. We then attempted to get facts pertaining to this session from some of the most conspicuous and active men that were there and knew about them, but definite facts had passed from their minds like a pleasant dream. I, being in Virginia at the time, could not have no personal knowledge of the meeting. Hence

to keep this session and year from being a blank in the history of the Baptists of Mississippi, as far as this book is concerned, I do the next best thing to having minutes and other information at my disposal. While I could not secure the minutes of the Convention as such, I was fortunate enough to find the report of the executive board for 1892 in the minutes of 1893, which will, at least, serve as a connecting link, if nothing more.

Report of executive board at Vicksburg, Miss., 1893:

We, your executive board, beg leave to submit the following as our annual report:

We have held four sessions since last convention, and did what we could, but sorry to say that our work has been hindered greatly on account of financial embarrassment. We failed to have money at our command at the closing of last convention to successfully carry on the work required. But as means came to us we used them as best we could to carry on the work entrusted to our hands. We suggest that the convention do something to put more money in the treasury in order that the board could more successfully prosecute the work of the convention. We commissioned seventy-five missionaries at our last July meeting, but seemingly some of them have not done anything this year. We recommend that no one be endorsed as missionary who will not or cannot do his duty.

NATCHEZ COLLEGE.

We employed Profs. S. H. C. Owen and B. P. E. Gales as teachers for last term of school ending May 25, 1893. Their reports show that we have had quite a successful session. We can say nothing of Sabbath school work of the State, as no reports have been made, but there was an understanding between the church and the Sabbath School convention that part of the money taken up in school convention be turned over to mission and educational work of our convention, yet no such report has been

made in one or two years. The Women Workers' Convention, which was organized by our Baptist State Convention to raise means to assist in the prosecution of our mission and educational work, have not reported since '91.

A FINANCIAL SYSTEM.

We recommend that the following financial system be adopted at this ensuing session of convention.

1. That each ordained elder belonging to anyone of the several churches composing this convention be required to pay the sum of \$1 annually for educational purposes, each local preacher 50 cents, and each member in good standing who is reported to convention, 10 cents. Above to be collected and brought to convention along with church report.

We further recommend that each church set apart one Sunday during the year to raise money for mission and educational purposes, said amounts to be received and receipted by treasurer. Should above plans be carried out, sufficient means will be raised at our next sitting to nullify the indebtedness of Natchez College. The executive board has only received in cash since last convention \$55, viz.: Revs. G. W. Gayles, A. Reed, R. Willis, M. Griffin, J. W. Scott, G. N. Johnson; A. H. Davis, \$10; R. Pollard, H. L. Young and D. Gibson, \$5 each. For finance see treasurer's report.

INDEBTEDNESS.

Due A. and M. Moses, money borrowed	\$3,500 00
Due executive board members and others	2,966 65
Due teachers of Natchez College.....	1,038 00
Total due to date.....	\$7,504 65

STATEMENTS.

We have three years or more, if we desire, to settle the A. and M. Moses debt, which will be \$1,166 2-3 per year with 10 per cent. interest.

PERTAINING TO MINUTES OF 1892.

We went forward to carry out these resolutions of the convention respecting them and paid \$50 in advance

to have them printed, but the contractor broke his agreement and left the State. The Minutes are in the press and will be out as soon as money can be raised.

Respectfully submitted,

G. W. GAYLES, President.

J. W. SCOTT, Sec'y pro tem.

DONATIONS FOR COLLEGE.

E. B. Topp.....	\$1 25
R. Murphy.....	1 25
S. S. Scudder.....	1 00
K. S. Isaac.....	1 25
T. W. Screws.....	1 25
V. M. Morris.....	1 50
Chas Kindril.....	25
E. W. Williams.....	1 15
Sister Nelly Scott.....	1 00
A. H. Davis.....	1 25
J. J. Murphy.....	1 25
W. H. Higgins.....	1 25
F. L. Willis.....	1 25
Wm. Hightower.....	1 25
L. W. Bryant.....	1 25
Shepherd Whitehead.....	50
A. A. Hamilton.....	3 00
Sister N. Moland.....	1 50
Women Workers of Union Chapel church, Anguilla.	5 00
Woman Workers of Hinds county.....	10 00
Total.....	\$37 40

MONEY TO PRINT MINUTES.

J. T. Gayles.....	\$2 60
R. T. Simms.....	1 75
G. C. Taylor.....	1 00
W. Brown.....	6 00
Total.....	\$11 35

TREASURER'S REPORT.

July 18, 1893.

Dear Brethren of the Convention:

It is with much pleasure and great thanks to God

that I am spared and have the opportunity of making my annual report:

Received from convention, July, 1892.....	\$1,546 45
Received from A. and M. Moses to pay building and Loan Association of New Orleans, La....	\$3,500 00
Received from A. & M. Moses, for 3 1-2 acres of College ground.....	1,500 00
Received from gardener....	30 00
Received from executive board.....	10 00
Received from S. A. Anderson.....	73 15
Received from Douglass Jones.....	3 00
Total from all sources.....	\$6,662 60

DISBURSEMENTS.

By cash warrants No. 35, 24, 45, 76.....	41 55
“ acknowledging deed by Nichols.....	60
“ express book.....	50
“ W. T. Martin.....	25 00
“ warrants Nos. 10, 82.....	21 90
“ Nov. 15 to Prof. B. P. E. Gayles.....	25 00
“ “ S. H. C. Owens.....	25 00
“ “ Mrs. Diggs.....	10 00
“ “ Leon C. Duchesne.....	50 00
“ “ Mrs. S. Fisher.....	12 50
“ “ Rev. A. H. Davis.....	10 00
“ “ Rev. R. Willis.....	5 00
“ “ Rev. G. N. Johnson.....	8 00
“ “ Rev. J. W. Scott.....	5 00
“ “ S. D. Gibson.....	5 00
“ “ H. L. Young.....	5 00
“ “ A. Reed.....	5 00
“ “ A. Johnson....	5 00
“ “ M. Griffin.....	5 00
“ “ G. W. Gayles.....	5 00
“ “ S. A. Jordan.....	8 20
“ “ warrant No. 97.....	9 00
By cash, March 1, Mrs. W. Smothers	11 00
“ to Prof. Gayles	105 00
“ July 26, to Ben Dreyfus for borrowed money for college.....	385 00

By cash, to warrants No. 33, 41	10 00
“ “ 58, A. J. Lewis.....	491 40
“ “ 72.....	15 50
“ warrant No. 111, J. J. Higgins, college supplies	730 50
“ money for dues to B. and L. Association...	398 75
“ interest on same	39 85
“ warrants Nos. 103, 85, 116, 60, 91, 90, 114...	156 95
“ Rev. R. J. Temple.....	0 50
“ L. M. Luke.....	14 00
“ B. and L. Association	3,672 84
“ exchange to bank	7 35
“ A. & M. Moses.....	50 00
“ dues to B. and L. association.....	139 20
“ insurance company.....	60 00
“ for drawing deed.....	20 00
“ for surveying land.....	5 00
“ drawing conveyance.....	15 00
“ examining title	25 00
“ recording	5 00
“ wood bill, by S. J. Cherry.....	7 00
Total.....	\$6,842 59
Excess of disbursements over receipts	179 99
Above balance is canceled and treasurer satisfied board.	

REPORT OF CORRESPONDING SECRETARY.

Brother President and Brethren :

I have the honor to make this, my annual report, for
the conventional year 1892-3 :

Money Received—

Sonora Baptist church.....	\$1 00
Issaquena Baptist church	1 00
Rev. J. DeMeyers, Hazelhurst	1 00
Travelers' Rest Baptist church.....	3 00
Rev. C. W. Diggs.....	2 00
Macedonia church.....	1 00
Union church	1 00
Pilgrim's Rest church.....	1 00
Brooksville church	1 00
Macon church	1 00

Rev. B. Bradford for license.....	1 50
Rev. Griffin Wilson.....	3 00
Total.....	<u>\$17 50</u>
Rev. Davis Harris paid to G. W. Gayles, which was by him in interest of the convention.....	\$9 50
Rev. R. T. Sims paid to G. W. Gayles, which was by him in interest of the convention.....	1 75
Union meeting of Yazoo county paid to Rev. N. T. Thomas	15 00
Total otherwise received	<u>\$26 25</u>

RECEIVED BY REPORTS OF MISSIONARIES.

Rev. A. H. Davis	\$34 13
Rev. I. Robinson.....	16 00
Rev. S. Henley.....	3 05
Rev. M. F. Thomas.....	17 50
Rev. H. W. Scott.....	5 00
Rev. R. Banks, warrants, 40 50 cash	8 95
Rev. Griffin Wilson.....	2 00
Total.....	<u>\$86 60</u>
Number Minutes sent out.....	12
“ Commissions sent out.. ..	31
“ Letters written	39
“ Letters printed	700
Total letters printed and written.....	739
Number cards written.....	94
“ “ printed.....	600
Total cards.....	<u>694</u>

EXPENSES.

Book for office.....	50	Stationery.....	10
Printing commissions.. \$4 00		Printing 600 cards....	\$3 00
Printing 700 letters.....	3 00	Printing 600 cards....	6 00
500 stamps.....	5 00	Stamps.....	1 22
Cards	94	Paper	60
Pen and ink.....	30	Mucilage	10
Wrappers	26	Envelopes... ..	80

Total expenses.....	\$25 72
Total paid to treasurer.....	73 15
Total paid out altogether.....	\$98 87
Balance.....	5 23
Grand total received	104 10
A true report from yours respectfully submitted,	
S. A. ANDERSON, Cor. Sec'y.	

The minutes of 1891 show that this session was held with the Rose Hill Baptist church of Natchez, Miss. Of the various reports, resolutions, etc., we know nothing definite. We have reason to infer, however, that the 75 missionaries sent out made poor reports, i. e., in proportion to the number appointed. This fact accounts for the board resorting to advanced steps in the following year in providing for missionary work. It has been seen that the convention obtained from all sources this year \$1546.45; \$3,500 was borrowed to pay the Building and Loan Association of New Orleans. Three and a half acres of the college ground was sold, at a cost of \$1500. Several other important facts we could not have recorded had it not been for this timely report of the executive board.

This session adjourned to convene with the King Solomon Baptist Church, July, 1893. The officers were as reported in previous session.

THE FOURTH ANNUAL SESSION OF GENERAL BAP-
TIST MISSIONARY CONVENTION
OF MISSISSIPPI.

This session of the convention was held with the King Solomon Baptist Church, Vicksburg, Miss., July 18-22, 1893. The delegates having gathered, the president, G. W. Gayles, called the meeting to order and read Isa. 12th chapter. The devotional exercises were extended thirty minutes, which time

was occupied in returning thanks to God for his untold and unbounded mercy and love to us. The president, in a telling speech, expressed his thanks for having been spared to again meet the convention. He admonished the brethren to let their actions be for the advancement of the Master's cause. He said in his annual message:

We having come together fellow-ministers to enter again upon the discharge of our duties, which our respective churches have placed upon us, we find great occasion to rejoice for the blessings of religious and civil liberty. Upon investigation of our Constitution, I find that it is defective and calculated to confuse. I therefore recommend a revision of the same.

EDUCATION.

I am sorry to say our College at Natchez has not done well as it should have done on account of its financial embarrassment. I recommend that a day be set apart to be known as *College Day*. On that day let every Church and Sabbath School lift a Collection for Natchez College. Since the principal teacher has made no report, I cannot speak of the internal working of the College as I desire to do. I would recommend that an ordained minister be employed as President of the College and the officers be as follows: President, Secretary, Treasurer and Matron. This College should be the pride of our race and denomination.

MISSION WORK.

We have a missionary in every county in the State, but as to their progress I am not informed. There is much complaint respecting our mission work. The Committee on Mission Field should suggest a remedy. Missionaries should not be allowed to usurp authority over our Churches and pastors, but be confined to their duties. I suggest each county or association should send one student to Natchez and support the same.

* * * * *

WOMEN WORKERS.

I would respectfully recommend to the organization

to appoint an educational committee in every one of our churches, whose duty it shall be to work up an interest in our educational work. Pastors and deacons should encourage and aid such committees in the discharge of their duties. Our women are very useful when given an opportunity.

PRESS AND PRINTING.

I am sorry I can't say the press is doing well. For the last two years the press has been managed by a person who was not a Baptist, neither interested in our work, which accounts for some of the drawbacks. The editor, living some distance from the Baptist Signal Messenger, much advantage has been taken. Articles and news sent for publication have been kept out and things put in which were condemned by the editor. I therefore recommend that the press be put at the college or in the hands of a Baptist. Let all the ministers, delegates and churches support it and great good will be accomplished for us as a denomination. Put the press in charge of some one who will respect the wishes of the Baptists and send the paper to its subscribers.

DEATHS.

It becomes my painful duty to announce the death of Rev. Pleasant Grimstoy, late pastor of Mt. Pleasant Baptist church, near Winterville, Miss. His death occurred at his home July 6, 1893. He has been a member of this convention ever since its organization. Served as a member of the executive board for one term; also as a missionary for Washington county. We are here today to pay tribute to his memory and to honor our dead. In the far off dwelling, wherever it may be, I believe thou hast visions of mine, and the love that made all things a blessing to me I have not yet learned to resign. In the hush of the night, on the waste of the sea, or alone with the breeze on the hill, I have ever a presence which whispers, and my spirit lies down and is still.

OUR YOUNG PEOPLE.

I respectfully suggest that we encourage our young people. Our young people who are trying to rise educa-

tionally and morally should be the pride of our lives. We should assist them in the school room and pulpit. We find that other denominations are offering many inducements to the young people.

In conclusion, you are fresh from your congregations, may the spirit guide us in all our deliberations for their progress and all that we may do for the honor of his name and the upbuilding of the church.

After the president had concluded his address, Presiding Elder S. A. Cowan, Pastor J. H. Hawkins, of the Presbyterian Church, and Pastor J. H. Bell, of the Christian Church, were introduced and made appropriate remarks. Later the rules were suspended for formal introduction of Rev. L. M. Luke, D.D., financial agent of the Foreign Mission Convention; U. S. A.; Rev. M. Vann, D.D., president of the Foreign Missionary Convention of U. S. A.; Rev. Chas. L. Fisher, B.D., agent of the American Baptist Publication Society, and Rev. P. H. Thompson, B.D., agent of the American Baptist Home Mission Society, all of whom made speeches in the interest of the work they represented.

Profs. Owens, Gayles and Jordan made interesting speeches in behalf of Natchez College.

The introductory sermon was preached by Rev. W. H. Higgins, of Bolton. His sermon was eloquent and logical. Rev. Higgins used John 14:9 as his text.

Rev. J. C. Cade clinched the points made by Rev. Higgins.

Rev. M. Griffin, Pastor of King Solomon's Church, extended a hearty welcome to the delegates there assembled in behalf of the church and citizens of Vicksburg. Rev. Bowen, D.D., responded to the welcome address in well chosen words in behalf of the delegates

and visitors. Since the origin of this Convention till this year, certain constitutents of the Baptist host had perpetuated customs, practices and doctrines that were not in keeping with strict Baptist usages as taught by the New Testament, our creed. These erroneous practices were regulated at this session by the following report of the Committee on Doctrines and Practices.

After meeting and prayerfully considering the scope of the subject assigned for our consideration, we most prayerfully reaffirm our faith in the New Testament, and New Testament alone, without note or comment, as the only rule of doctrine and practice. We have reason to believe that for the most part, as far as we can ascertain, the large majority of the churches of our State, connected with this convention, hold to the New Testament practices unswervingly, and are earnestly contending for the faith once for all delivered to the saints. For this we give glory to Him who has counted us worthy to put us into the ministry; yet while we have not been afflicted with any great heresy or departure from doctrine, we do feel it our duty, as your committee, to call attention to some things now done in our churches which are naught but practices of men, yet are in danger of growing into evils that may be magnified into commands of God :

1. "Pulpit Affiliation."—In the judgment of your committee the practice of some churches in inviting preachers of other religious persuasions to preach in their pulpits is not productive of much good; yet we don't think it would be wise for the convention to lay down any specific rule for the guidance of churches and pastors in this matter. We therefore recommend the matter be left entirely with individual churches and pastors for final decision.

2. Blessing of Children.—Whereas, we believe the practice of blessing of children is not authorized by the New Testament, and is therefore of human invention; and, whereas, it does the children no good, but rather harm, and is deceptive to parents of the child, as it leaves them

of the opinion that it benefits the child ; therefore, be it

Resolved, That the churches be, and are hereby requested to prevent and discontinue the hurtful practice of blessing children.

3. Easter.—We would mention the observance of Easter is gaining in favor with our churches, as not of New Testament origin, and whatever use is made of the particular day in the year called Easter, we should urge the brethren not to forget that to Christians every Sunday is a celebration of the resurrection of the Lord.

Whereas, The practice among us of ordaining and licensing preachers in our associations, conventions, and by our missionaries on the field is foreign to Scriptural and apostolic practice, we recommend that said practice be discontinued, and that all our ministers be ordained in and by the churches of which they are members, assisted by an ordaining council composed of ministers et al. of the various churches.

Resolved, further, That the churches be requested to furnish all ministers ordained by them with printed license or ordination certificates free of charge to prevent difficulty in obtaining them if necessary.

5. Alien Baptism.—Whereas, your committee has been informed that some of our churches receive persons immersed in pedo-Baptist churches without baptizing them, and whereas, said practice is in conflict with the general practice of our churches on that subject ; therefore be it

Resolved, That said churches be and are hereby requested to discontinue said practice.

Resolved, further, That after being requested and advised to discontinue said practice; they still continue in it, they must be disfellowshipped by this convention.

The following report on Press and Printing speaks for itself:

We, your committee on above subject have carefully considered this all-important subject. We believe the press in this country is a power for good or for evil. We realize that the Baptists of Mississippi have before them a work that should not be hidden, but open to the

world. We regard the press a great agent in this special work. We believe further it will be a great advantage to the Baptists of this State to share a part in a live organ through which to appeal to the Baptist brotherhood and to keep them informed as to the aim and object of this body.

Whereas, The press once owned by us has been sold by Mr. Duchesne, of Natchez, and whereas it is so encumbered it appears we will never get the benefits of the above-mentioned press, be it

Resolved, That this convention proceed to arrange for publishing its works, etc.

Resolved, That a committee be appointed to write articles of agreement and begin at once with our publication.

At this meeting the treasurer, A. H. Davis, was required to give a bond of \$1000 as security for all money entrusted to his care. Also an advanced step was taken in reference to the missionary work. It was here that Rev. H. L. Young was appointed as general missionary of the State of Mississippi who received as his pay 75 per cent. of all money collected by him, the remaining 25 per cent went into the general funds of the convention. Missionaries were appointed for every county in the State over whom Rev. Young had general see. Good results came from this plan conceived by Rev. E. B. Topp, whose broad experience as a missionary makes it no marvel that his suggestion was a success. The finance committee remitted to the convention \$1681.45 as money collected during this session, 1893. From this amount accounts were allowed to the amount of \$1067.90. After which \$12.85 was remitted to the treasurer by Miss H. W. Scott making a grand total received this year by the convention, \$1694.30. The convention adjourned to meet with the M. U. Baptist Church,

Columbus, July 1894. The officers were as follows:

Rev. G. W. Gayles, D. D. President. .Gaylesville
 Rev. H. W. Bowen, D. D. Vice-President.. .Columbus
 Rev. A. A. Hamilton, Second Vice-Pres.. Vicksburg
 J. Anderson, Jr., B. S. Rec. Secaetary.. .Lexington
 Rev. C. T. Stamps, Ass't Rec. Sec. .Adams Station
 Rev. S. A. Anderson, Cor. Secretary... Yazoo City
 Rev. R. T. Sims, Ass't. Cor. Secretary .Canton
 Rev. C. A. Buchanan, Educational Sec.. .Kosciusko
 Rev. B. J. Davis, Statistical Secretary.. .Columbus
 Rev. A. H. Davis, TreasurerEdwards

MEMBERS OF BOARD.

Rev. G. W. Gayles, D. D.Gaylesville
 J. Anderson, Jr., B. S.Lexington
 Rev. S. A. Anderson.Yazoo City
 Rev. C. A. Anderson.Kosciusko
 Rev. B. J. Davis.Columbus
 Rev. A. H. Davis... .Edwards
 Rev. B. R. Bell.Vicksburg
 Rev. G. N. Johnson.Natchez
 Rev. A. T. MurphyGreenwood
 Rev. H. L. Young. . . .Water Valley
 Rev. M. F. Thomas.Greenville
 Rev. E. B. Topp.Jackson
 Rev. S. P. Watson.Belzonia
 Rev. A. H. Harris.Woodville
 Rev. A. Reed... .Crystal Springs
 Rev. A. Nabors.Grenada
 Rev. O. R. Banks.Duncansby
 Rev. J. H. WalkerStanton
 Rev. S. A. Jordan.Brookhaven
 Rev. R. Pollard, honorary member. . . .Natchez

THE FIFTH ANNUAL SESSION OF THE GENERAL
BAPTIST MISSIONARY CONVENTION OF
MISSISSIPPI.

This session of the convention was held with the M. U. Baptist church, Columbus, Miss., July 17, 1894. It was one of the largest and most important session since 1890, when the consolidation was effected at Greenville, Miss. This was the year to elect new officers, especially a new president; so the brethren from far and near came to see who would be elected to take the seat of him who had been honored with the gavel of this convention for eighteen years.

At 11:30 o'clock the vast assembly was called to order by Rev. G. W. Gayles. Revs. A. A. Hamilton, A. H. Harris and J. W. Ezell conducted the devotional exercises, which were animating to those which hungered and thirsted after righteousness. After which recess was had till 2 p. m., at which time the convention again assembled and went into a "Praise Service." Revs. Ezell, Davis, Glass and Topp made brief and pointed remarks setting forth the causes that had produced our "Religious Convulsions" and the proper remedy for them. Many fervent prayers were made for the guidance of the Spirit and the assistance of divine wisdom to enable us to accomplish the task before us. Rev. R. T. Sims, of Canton, was introduced to preach the introductory sermon. He preached an interesting and pointed sermon from the words: "He leads me beside the still waters." Ps. 23:3. Rev. H. W. Bowen, D.D., pastor of the M. U. Baptist church, Columbus, Miss., was introduced and delivered the welcome address in well chosen words and with that eloquence which

characterizes him as one of our greatest preachers. It was with equal fitness responded to by Rev. R. J. Temple, of Natchez. Revs. McDonald and Shumpert, of the M. E. church, Davis, Hudson and Sanders were introduced and made appropriate remarks.

Bro. W. Newman, representing the *People's Defender*, Rev. P. H. Thompson, representing the A. B. H. M. Society, Rev. W. W. Smith of the (white) Baptist church, Columbus, Miss., and Prof. S. H. H. Owens, of Natchez College, were afterwards introduced, and by telling speeches set forth the work they were representing. The convention reassembled for night session, at which time Rev. H. W. Scott preached a most excellent and pointed missionary sermon. Collection and grand rally for Natchez College having been taken, Elder Cade moved to elect Rev. G. W. Gayles president of the convention by acclamation. It being very late, most of the delegates were absent, the motion was tabled. The next morning, at 9 a. m., the regular order of business was suspended to elect a president by acclamation, at which time Rev. G. W. Gayles offered the following resignation :

Rev. and Dear Brethren of this August Body :

In July, 1876, in Vicksburg, Miss., I was elected president of the Baptist convention, without a dissenting voice ; and have been re-elected by unanimous vote up to 1890, at which time the Baptist Convention and the General Association met in Greenville, Miss., and consolidated into the present General Baptist State Convention. At the consolidation I was elected president by acclamation, and every year since I have been elected by a unanimous vote. During my administration I have received the support and kind treatment from the delegation. During these weary years there was never an appeal taken from my decision. I retire with the best wishes for all, with

malice toward none, but with firmness in the right, as God gives me to see the right. Call me when you need me, and by God's help I shall answer. I now submit this, my resignation, with a hope that you will receive it.

The resignation was accepted, and the convention proceeded to elect a president. The names of Revs. H. W. Bowen and G. W. Gayles were presented, but ere the election was well begun Rev. Gayles requested his name to be dropped, and Rev. H. W. Bowen was unanimously elected by acclamation. At this juncture the following resolutions were offered by Rev. J. W. Scott and amended by Rev. E. B. Topp in reference to the gratefulness of the convention for the faithful service rendered by Elder Gayles for eighteen years:

Whereas, The Rev. G. W. Gayles has so ably, gentlemanly and Christianly managed the affairs of this convention, and presided so successfully over its deliberations for eighteen years: therefore be it

Resolved, That we, as delegates to the convention, tender to him our heartfelt thanks and appreciation for his services while occupying said position. Rev. E. B. Topp resolved further, that the convention present ex-President Gayles with a gold-headed walking cane, with a suitable inscription thereon.

A collection of \$14.25 was taken to purchase a walking cane for ex-President Gayles, which was purchased by a special committee, consisting of Revs. J. W. Scott, J. H. Walker and E. B. Topp. A beautiful black cane, with a gold head and suitable inscription was purchased by the committee and presented to Rev. W. Gayles by Rev. H. W. Bowen, president-elect in behalf of the Baptist Missionary Consolidated Convention of Mississippi. On taking his seat as president of this convention, Rev. Bowen addressed us with appropriate words express-

ing his gratefulness for the high honor conferred upon him. The remaining officers were elected and installed with appropriate addresses from each.

Rev. L. M. Luke, D. D., financial agent of the Foreign Mission Convention, U. S. A., being present, preached an instructive sermon pertaining to taking Africa for Christ from Numbers 13:30. "And Caleb stilled the people before Moses and said let us go up at once and possess it, for we are well able." Twenty-two dollars and five cents was lifted for missionary purposes and presented to Rev. Dr. Luke, to be so used.

Rev. S. T. Clanton, D. D., representing the A. B. P. Society, was introduced and pressed the claims of the society upon us, which were responded to by a handsome collection from the convention.

At this session the following timely and appropriate resolutions were offered and adopted:

Whereas, The Foreign Missionary Convention of the United States of America has had in operation for years missionary work in Africa, and,

Whereas, There is no visible support for the work of this convention save a direct appeal to the Colored Baptist Churches of America, and we of the great State of Mississippi being a part of this great Baptist host to whom has been committed the Commission: Go ye into all the world," etc., and we should be inspired by what we have heard and learned from Dr. L. M. Luke, our able missionary, to do more than we are now doing.

Therefore, be it resolved, That we recommend to the churches that compose this convention that on the 3rd Sunday in August, of this year, shall be taken for singing, praying, and humbling ourselves before God, and contributing to the cause of this our Foreign Mission Convention, and forward the same to the corresponding seeretary of the G. M. B. Convention of Mississippi, at Natchez, Miss.

After which provision was made for settling dffi-

culties between churches of this convention. Further actions were taken to put Natchez College on a good financial basis and to liquidate the debt which at this writing encumbered it.

The following resolution was offered in reference to Rev. R. Pollard.

Whereas, It has pleased Almighty God in his providence to remove from our midst the late Rev. R. Pollard, of Natchez, Miss., where on the 1st day of February, 1894, he departed this life; and, whereas, the Rev. R. Pollard was one of the foundation stones of this convention, and served it as a member of the executive board, from its organization up to his death; and, whereas, we feel the loss of such a great man, and a Christ minister; therefore be it resolved, that we deplore his death, but willingly bow in humble submission to Almighty God.

The following are some of the most important reports of this session:

ON REVISION OF CONSTITUTION.

Art. 13 Any church or churches to this body bringing disturbance and trouble of a local nature, shall be denied membership in this body, until the difficulty is settled by the church or churches. In every such case, an advisory council for the church or churches is advised.

Art. 14. The executive board or convention, shall have the power to appoint a missionary for each county or district association, upon the recommendation of the county or district association; and the convention shall have the power to appoint one General State Missionary.

Art. 15. That an educational fund be raised at the rate of three cents from the members of the church composing the convention.

ON EDUCATION.

We, your committee beg leave to report as follows:

I. We observe with much encouragement, a growing interest in the cause of education, on the part of the Baptists of this State. This is seen in the organization of the district and local schools, supported by the local associa-

tions. We know of three such schools in operation—at Gloster, Columbus and Kosciusko: while the brethren at Gloster are not represented in this body, yet we think they ought to be encouraged in their labor, to build a good high school at this point. The school at Columbus under the auspices of the Mt. Olive Association, is doing a good local work. The school at Kosciusko, we have not a sufficient knowledge of to herein mention it; but would suggest that we exercise caution in naming such institutions—to call an institution a college, when it is but doing violence to language and good judgment. We recommend that these schools be encouraged; but that they as far as possible be established and opened so as to supplement the work of common county schools.

2. That the propositions made by the American Baptist Home Mission Society on missionary education be considered.

3. That the corresponding secretary be encouraged to correspond with the American Baptist Home Mission Society, with reference to effecting some arrangement of co-operation in our educational affairs, as are carried on for the Baptist of Kentucky, Alabama and Louisiana.

4. That our brethren pay more attention to, and take more interest in the matter of public schools.

PROF. C. T. STAMPS, Chairman.

REPORT OF COMMITTEE ON MISSIONARY FIELD.

BRO. PRESIDENT: We, your committee, beg leave to report as follows: We recommend that the State be divided into four equal fields, known as first, second, third and fourth districts, a missionary be appointed on each district, and general missionary over the whole, as is requested by Dr. Morehouse of Home Mission Society, and our corresponding secretary be empowered to enter into correspondence of same.

We recommend further, that the missionaries appointed be men who can lay the work before the people and work up the State. We think this the best method to awaken our interest in the churches.

Respectfully submitted,

REVS. S. B. BENSON,

J. W. WASHINGTON,
 W. W. WHITTON,
 O. PETERSON,
 T. W. SCREWS,
 C. H. LOVE,
 R. T. JONES,
 J. M. SANDERS,
 W. S. BRADLEY,
 E. F. HEBRON,
 S. W. KEWIS,
 H. L. YOUNG,
 P. E. FRISBY.

ANNUAL REPORT OF EXECUTIVE BOARD OF G. M. B. CON-
 VENTION OR MISSISSIPPI.

Dear Brethren: We, the executive board of the G. M. B. C. of Mississippi, beg leave to make our annual report, as follows: We have had three sessions since our last convention, in which we did what we could to carry out the biddings of the constitution of our body and to alleviate the troubles which may have arisen to deter the progress of this great Baptist enterprise. We, by seeing the manner in which the missionaries have been carrying on their work, and reporting to themselves instead of to this body, do offer the following recommendation: That the constitution and by-laws be so revised as to clearly define and set forth some measures by means of which the missionaries' duties shall be defined, and penalties for non-fulfilment of same.

On above recommendation, we offer the following plan for adortion: That the missionaries be required to report all moneys for representation and other moneys given them, to the corresponding secretary, who shall report monthly. Should he fail to do so, the corresponding secretary, who after notifying the president of executive board concerning the matter, shall notify said missionary or missionaries to appear before the next meeting of the executive board.

INDEBTEDNESS.

Due A. & M. Moses Bros., with interest.....\$3,630 00
 Due old executive board members and others..... 2,193 50

Due new executive board members from July 24, '93, to July 16, '94.....	293 40
Due printer Newman for Minutes of '93, and 1 yr adv. in paper.....	108 35
Due A. H. Davis for money borrowed of A. J. Lewis and self.....	76 35
Total due to date.....	\$6,301 60

RECOMMENDATION 2.

That the number of members of the executive board be diminished from 19 to 11, and quorum of same from 9 to 5. Rev. A. H. Harris turned over liberally all warrants held against the convention, amounting to \$27.30.

RECOMMENDATION 3.

Communication of Dr. H. L. Morehouse be considered. We earnestly implore you to give above communications your careful consideration.

REPORT OF GENERAL MISSIONARY.

Bro. President: Having been appointed by executive board of G. M. B. C. of Mississippi, at Vicksburg, to travel and do general missionary work, I beg leave to make the following report: Traveled 2159 miles, delivered 36 lectures, preached 52 sermons, collected \$157.01 from churches, expenses \$77.55, due the convention \$25.00. You see the small collections and heavy expenses, I was compelled to leave the mission field for the want of support. The anticipated split was a death knell to my success. Pastors were indifferent; therefore, I thought it best to suspend my mission until meeting of convention.

Yours,

REV. H. L. YOUNG.

DISBURSEMENTS.

Amount moneys collected in full this sitting of convention	\$1,050 12
Messrs. A. & M. Moses, warrant No. —.....	330 00
Prof. S. H. C. Owens, warrant No. 47	200 00
Prof. B. P. E. Gayles, warrant No. 111	100 00
Mr. W. Newman, printing minutes of '93, warrant No. 48	52 50

Rev. G. N. Johnson, warrant No. 60	50 00
Rev. C. T. Stamps, asst. sec'y, warrant No. 57...	6 00
Rev. J. W. Ezell, board member, warrant No. 67	4 00
Sexton, warrant No. 49.....	6 00
Rev. E. B. Topp, board member, warrant No. 62.	5 00
Rev. S. P. Watson, board member, warrant No. 60	5 00
Mrs. M. Smothers, ex-matron, warrant No. 85..	5 00
Rev. J. W. Hodge, board member, warrant No.—	2 50
Rev. B. R. Bell, board member, warrant No. 14.	5 00
Rev. G. W. Gayles, board member, warrant No. 1	5 00
Rev. John Smith, warrant No. 99.....	2 50
Bro. J. Auderson, Jr., board member, warrant No. 65.....	5 00
Rev. J. H. Walker, board member, warrant No. 25	5 00
Rev. M. F. Thomas, board member, warrant Nos. 10 and 42	5 00
Rev. O. R. Banks, board member, warrant No. 40	5 00
Rev. J. H. Nichols, ex-board member, warrant No. 78	37 50
Mrs. S. Fisher, ex-matron, warrant No. 15.....	10 00
Rev. G. N. Johnson, board member, warrant No. 66.....	1 00
Rev. A. H. Harris, board member, warrant No. 67	5 00
Rev. C. P. Hunter, per G. W. Gayles, warrant No. —	10 00
Mrs. L. A. Diggs, warrant No. 71.....	5 00
Rev. H. L. Young, warrant No. 68.....	5 00
Rev. C. A. Buchanan to J. W. Ezell	5 00
Rev. R. J. Temple, advanced, board member....	6 00
Rev. A. Reed, warrant No. 92	5 00
Rev. H. W. Bowen for minutes of '94 (printing), warrant No. 61	50 00
Rev. R. T. Simms; corresponding secretary, war- rant No. —	15 50
Mr. A. Lewis (borrowed money), warrant No. 59.	76 25
Rev. A. H. Davis, warrant No. 64	5 00
Returned to Rev. A. T. Stewart	5 00

Total disbursements	\$1,039 95
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Balance in Treasury.....	10 17
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The convention adjourned to convene with the

Farish Street Baptist Church, Jackson, Miss., July 23, 1895.

OFFICERS AND MEMBERS OF THE EXECUTIVE BOARD.

Rev. H. W. Bowen, D. D., President.....	Columbus, Miss
“ A. A. Hamilton, 1st Vice-President.....	Vicksburg, Miss
“ W. H. Higgins, 2d Vice-President	Bolton, Miss
J. Anderson, Jr., B. S., Rec. Sec.....	Lexington, Miss
Prof. C. T. Stamps, Asst. Sec.....	Adam Station, Miss
Rev. R. J. Temple, B. D., Cor. Sec.....	Natchez, Miss
“ J. W. Scott, Asst. Cor. Sec	Grace, Miss
“ B. P. E. Gayles, Educational Sec.....	Columbus, Miss
“ B. J. Davis, Statistical Sec.....	Water Valley, Miss
“ A. J. Davis, Treasurer	Edwards, Miss

MEMBERS OF THE BOARD.

Rev. H. W. Bownes.....	Columbus, Miss
J. Anderson, Jr.....	Lexington, Miss
Rev. R. J. Temple, B. D	Natchez, Miss
“ B. P. E. Gayles, A. B.....	Columbus, Miss
“ B. J. Davis	Water Valley, Miss
“ A. H. Davis.....	Edwards, Miss
“ H. W. Sprouse	Haynes Bluff, Miss
“ A. H. Harris	Woodville, Miss
“ J. C. Cade	Arcola, Miss
“ G. P. Phillips	Rolling Fork, Miss
“ S. P. Watson.....	Belzoni, Miss
“ M. F. Thomas	Greenville, Miss
“ J. W. Ezell.....	Starkville, Miss
“ J. H. Walker.....	Stanton, Miss
“ B. R. Bell.....	Vicksburg, Miss
“ O. R. Banks	Duncansby, Miss
“ G. N. Johnson.....	Natchez, Miss
“ G. W. Gayles, D. D.....	Gaylesville, Miss
“ A. M. Johnson.....	Port Gibson, Miss
“ E. B. Topp.....	Jackson, Miss

THE SIXTH ANNUAL SESSION OF THE GENERAL
BAPTIST MISSIONARY CONVENTION
OF MISSISSIPPI.

This session was held with the Farish Street

Baptist Church, of which Rev. E. B. Topp is pastor, Jackson, Miss., July 23, 1895, Rev. H. W. Bowen, president, called the convention to order, and after devotional exercises, which were conducted by Rev. A. A. Hamilton and W. H. Higgins, first and second vice-presidents, Rev. Bowen delivered his annual address. The following are the salient points of his address:

DEAR BRETHREN—According to custom, it is now my duty to deliver to you my annual address. I have no written speech, but hope to gratify you with a few oral remarks. I remarked in the first place that we had great reason to be grateful to God for the preservation of our lives, and for the innumerable and inestimable blessings which he has showered down upon us since our last meeting. Since we last assembled, some of the brethren have been transplanted from the kingdom of grace to the kingdom of glory, and we are left as the happy survivors of their graves.

In thus sparing our lives God has a great purpose, and we should seek by prayer to know what it is, and having found it out we should strenuously endeavor to put it into execution. I am sure that God has left us here to do all we can in the uplifting of fallen humanity and the advancement of his kingdom, and we should faithfully perform that duty.

I desire, in the second place, to call your attention to the great purpose for which we are gathered together here. We are not here to discuss political questions, for that is the business of politicians. We are not here to see the noble governor of state and the beautiful city of Jackson, although we should be greatly delighted to gaze upon them, nor are we here simply to have a nice social time with each other, although that is very desirable and necessary, but we are here for a grander purpose than any of these.

We are here to relate to each other the conflicts through which we have passed, the blessings which we have enjoyed and the work we have done for the Master;

to raise means to pay off the heavy debt that hangs over our college; to devise plans for home and foreign mission work; to educate our young ministers and to devise more efficient plans for the better prosecution of our work in general.

It has been circulated all over the country that our college property is going to be sold and I want us, during this session, to stamp that circulation with absolute falsehood by raising every dollar of the money necessary to the liquidation of the debt. With God's help, I believe you are going to do this.

I remark, in the next place, that to perform the great work that we have before us, we must be a unit, for unity is essential to success in all the undertakings in life, whether they be great or small, good or bad.

Therefore, let us endeavor to be one in sentiment, in judgment, in purpose and in work, and success will crown our labors.

Now let me say to you, in the last place, that unless we have the presence of the Holy Spirit to guide us in all we shall say and do, all efforts will be in vain.

Therefore, let us pray earnestly and unitedly that the Holy Spirit may come upon us in all His plenitude, and that He may so abide with us throughout this convention and after we have gone down from here to our respective fields of labor.

This session was replete with distinguished visitors. The following are some of the many who were introduced to the convention and made speeches pertaining to their mission:

Dr. H. F. Sproles, messenger from the Mississippi Baptist Convention (white) and a member of the advisory committee of the A. B. H. M. Societies to look after the interest of Jackson college. Dr. J. Hunter pastor of the Presbyterian church, Jackson, Miss., Dr. Manoway, Superintendent of Missions of the A. M. E. church, Hon. S. A. Beadle, member of the Jackson bar, Dr. L. M. Lkue, Financial Agent of the

Foreign Missionary Convention, U. S. A., Hon. Jas. Hill, Educational and Financial Agent for the A. M. E. Church, Dr. Rowe, Corresponding Secretary of the Mississippi Convention (white.) He submitted plans for Bible institutes to be held in various parts of Mississippi by white and colored pastors in the interest of those who could not be better provided for in their preparation for their ministerial duties. Rev. C. Campbell spoke in interest of the wellknown journal "Preacher and Teacher," Rev. J. W. Scott presented the "Baptist Preachers Union," Prof. J. A. Mayson the "Alcorn Lever," Mrs. Mary Jones the "People's Defender," Rev. P. H. Thompson the "Home Mission Monthly," Rev. R. T. Sims the "Mississippi News," now the "Baptist Safeguard." All of these agents earnestly presented their journals and solicited subscribers with more or less success. The president preached the introductory sermon from a text selected from I Chron 16:28. "Give unto the Lord glory and strength." The sermon was instructive and impressive. Rev. E. B. Topp, the pastor of the church in which the convention was held, gave a hearty welcome address in his usual entertaining manner which was responded to in well chosen words by Rev. R. J. Temple.

The president introduced Prof. S. H. C. Owens, president of Natchez College who addressed the convention in reference to the indebtedness of that institution and the importance of liquidating its debt. Prof. P. A. Wardlaw, the ex-president of Natchez College was also invited to the rostrum who in his cool headed and logical mode of speaking, set forth some valuable plans before the convention pertaining to freeing of that institution from its debt. In ref-

erence to the extra session mentioned in the address of the above named speakers, Rev. J. H. C. Henry offered a resolution to the effect that the question be referred to a special committee which afterwards reported favorable to an extra session, which was held with the King Solomon Baptist church, Vicksburg Miss., Tuesday before the 3d Lord's day in November. 1895. It was recommended that each church and delegate donate \$5 in the extra session to cancel the debt of the Natchez College. Some complied with the request while others did not. During the regular session of this year the question of renewing the charter of this convention was sprung. The matter was placed in the hands of a special committee who afterwards submitted the following which was adopted:

Mr. President and Brethren: We, your committee, appointed to take under consideration the question of charter, etc., beg leave to make this our report:

We have prepared the following charter and submitted the same as our report:

The Charter of Incorporation of the General Baptist Missionary Convention of the State of Mississippi.

Article 1. Know all men, That Rev. H. W. Bowen, J. Anderson, Jr., R. T. Sims, A. H. Davis, R. Willis, M. F. Thomas, H. W. Scott, J. M. Lewis, E. B. Topp, S. W. Watson, J. J. Peyton, M. Griffin, A. D. Snodgrass, G. W. Gayles, A. M. Johnson, G. P. Phillips, R. J. Temple, J. H. Walker and the Baptist preachers and others who may associate with them, successors to H. P. Jacobs, J. M. Williams, R. Pollard, J. S. Smothers, Henry Williams, Wm. Shorter, William Gray, John Smith, A. Fairfax, G. W. Gales, M. B. Black, G. Middleton, and such other persons as they have associated with, under the name and charter of the Baptist Missionary Convention of the State of Mississippi, are hereby made, constituted and confirmed a body politic and corporate by the name of the General

Baptist Missionary Convention of the State of Mississippi, by which name they shall be capable of using and being used, pleading and being impleaded in any court of law and equity in this State; they may alter, break or change at pleasure; they shall be capable of receiving and acquiring property, real, personal and mixed, by deed, gift, purchase or donation, not to exceed one hundred thousand dollars in value of United States legal tender money; they may make such rules and regulations and by-laws for the government of said convention as to them appear to be right and proper, which are in accord with the constitution of the United States and the State of Mississippi.

Art. 2. The aim and object of this corporation shall be for the good and advancement of religious and educational purposes. One of said educational purposes is to maintain, foster, endow and protect Natchez College on grounds belonging to convention in Natchez, in the county of Adams, State of Mississippi, and appoint trustees; when appointed shall be the executive board of said convention, whose term of office shall be fixed by the by-laws and rules and regulations of the convention.

Said executive board shall have the sole power to employ or appoint a faculty of professors and teachers and prescribe their duties, responsibilities and compensations and to graduate and confer in such manner as they shall from time to time see proper such regular and honorary degrees of said convention, shall from time to time determine upon and in general to do and perform such acts as said convention may deem necessary, and to prosecute the moral, intellectual, mechanical and professional improvements and developments of the students that may be from time to time committed to their care.

Art. 3. The domicile of said corporation shall be Natchez, Miss., but it may hold its annual session at any church whose pastor is associated with it in the State of Mississippi.

Art. 4. All legal actions and process may be served on the president or secretary of the corporation or convention.

Art. 5. This corporation or convention shall exist for the full term and period of fifty years, unless sooner dis-

solved by the act of its members, and it shall not be dissolved by the act of its members so long as a majority of the executive board thereof and fifty of its other members desired to continue its existence.

Art. 6. We, and each of us whose names appear attached hereto, have read the above and foregoing charter and do approve the same. Signed 25th day of July, A. D. 1895.

H. W. Bowen, J. Anderson, Sr., R. Willis, A. H. Davis, R. T. Sims, M. F. Thomas, H. W. Scott, J. M. Lewis, R. J. Temple, J. J. Peyton, E. B. Topp, A. D. Snodgrass, G. W. Gayles, J. W. Walker, A. M. Johnson, M. Griffin, G. P. Phillips.

The above charter was signed by Gov. J. M. Stone, Attorney General Frank M. Johnson and Secretary of State George M. Govan.

Respectfully submitted,

J. H. C. HENRY,
M. GRIFFIN,
R. J. TEMPLE,
S. A. BEADLE,
A. H. DAVIS,
G. W. GAYLES.

The extra session proved to be just what the brethren needed and planned for, a financial success. November being one of the months that the people of Mississippi, and consequently the preachers and churches, have money, they contributed liberally, as they have ever done, to pay off the indebtedness of Natchez College. Rev. L. G. Barrett, of Massachusetts, the president of Jackson College was introduced to the convention. He responded by an earnest, well delivered and heartily received speech. The new president of Jackson College ever put himself on record as a Baptist in the true sense of the word. He concluded his speech by donating \$5 to the liquidation of the debt that was destined to impede our progress of the edu-

cational interest of the State. The following are some of the most important reports and resolutions of this session:

COMMITTEE ON RESOLUTIONS.

Brother President and Brethren.—We report as follows:

1. Resolved, That all donations, gifts, grants, contributions, given toward the aid of the General Baptist State Convention shall be sent directly to the treasurer of the General Missionary Baptist Convention instead of the corresponding secretary.

Resolved further, That all money sent to the treasurer be receipted for and the amount so sent shall be reported through the organ of the Baptist State Convention.

2. Whereas, there has been so much complaining in the county about the missionary, therefore, we the ministers of Warren county, being on the eve of organizing a Warren County Association do ask the convention and executive board to leave off the consideration of the appointment of a county missionary until after said organization is effected.

3. Whereas, there appears to be an understanding of the delegates of Washington county that August is the time for electing county officers and recommending a brother for missionary.

Therefore, be it resolved, That the missionary's report of said county be adopted with the exception of the premature recommendation, as August is the time and Greenville the place.

Whereas, there is a long felt want of a newspaper through which we can speak to each other, thereby enlivening our interest and,

Whereas, we believe that a paper owned and controlled by the State Convention would and could do more good in the interest of the convention and college than any other paper which could be adopted as our organ.

Whereas, there have been and is now quite a misunderstanding in some counties of the State as to the method of operation of the county missionaries, churches

and the ministers caused by not having a rule laid down in the constitution of the convention.

Therefore, be it resolved, That missionaries sent out by the executive board of this convention to counties where there are churches belonging to the State convention which have an association organized and in harmony with the convention and Natchez College, that the missionary be required to co-operate with and insist the association, and there be but one association in the county composing churches from the one and same convention.

Resolved further, That the several associations composing this convention be allowed to send up to the proper officers of the convention and college the amounts raised in said bodies for educational and conventional purposes.

Resolved further, That the constitution of the convention be so amended as to make the trustees of Natchez College a distinct body from the executive board of the same with the exception of the president, treasurer and corresponding secretary who shall be members of the trustees board of Natchez College. Committee—Revs, J. W. Scott, R. W. Demas, H. C. Lynam, J. E. Middleton, R. T. Jones, L. E. Demly, H. R. Farrar, H. J. Plater, R. Willis, C. H. Lowe, C. C. Fuller, G. P. Wilson, L. W. Bryant, J. T. Gayles, W. S. Christmas.

EDUCATIONAL SECRETARY, PROF. B. P. E. GAYLES.

Brother President and Members of General Missionary Baptist Convention—I wish to submit the following report:

Looking over our educational territory I find the following schools under the auspices of our denomination.

Natchez College, Natchez, Miss., Prof. S. H. C. Owen, president, Prof. W. H. Jordan, Mrs. E. D. Laquay, Mrs. S. J. Owens, assistant. Enrollment for 1895, number of scholars 93, number of ministers 5, 6 graduates.

Ministerial Institute and High School, Columbus, Miss., Rev. G. W. Fears, principal, Miss Emma Fernandes assistant, enrollment 1894-5 27 scholars, number of ministers 16.

Central Mississippi College, Kosciusko, Miss.—Rev. C. A. Buchanan, president, Prof. W. A. Singleton, Mrs. L. Singleton, Prof. S. S. Lynch, assistants. Number of scholars 120, number of ministers 6, normal graduates 3, academic 8.

The Baptist High School, Meridian, Miss., Harper High School, Gloster, Miss., Prof. B. J. Ross, principal.

Grenada and Zion Baptist High School, Prof. W. A. Hutchinson, Principal.

Jackson College, Jackson, Miss., Dr. L. G. Barrett, president; assistants, Prof. H. D. Casey, P. H. Thompson, Mrs. L. G. Barrett, Miss M. E. Gordan, Mrs. P. H. Thompson, Miss M. McIntosh and Miss Eva Hill.

These schools are reported as closing successful sessions and are accomplishing great good in the interest of our denomination. Such schools should be encouraged in their efforts to do good.

STATISTICAL SECRETARY.—REV. B. J. DAVIS.

Brother President.—Allow me as your servant to make my report, knowing the importance of being able to give to the world our strength as a denomination both numerically and financially. While many claim without proof that we are decreasing, I shall endeavor with proof to show that we are increasing. Number District Associations 30, members 189,490, churches 1693. Ordained ministers 1315, licentiates 1621. Value of church property represented in the last convention \$213,660.

I urge the churches throughout the State to make full and accurate report to their various district associations regardless of what may be your basis of financial representation.

Our letters are not full enough, They ought to show the number baptized and received and otherwise. We ought to know the amount of money raised in the State for pastor's service and current expenses, these facts in total would show us not to be asleep or dreaming.

RESOLUTIONS ADOPTED.

HON. JAS. E. HILL'S RESOLUTION.

Whereas, We notice in the public press of our State

the discussion as to so dividing the school fund of the State as to have the taxes paid by the Negroes support the Negro schools, and that of the white people support the white schools ; and,

Whereas, In the 19th century the most enlightened, intellectual and advanced age in the civilized world, we would regard it not only as a reflection, but an absolute calamity upon the good name of all the people of the State of Mississippi—an effort, as it were, to turn backward the hands on the dial of progress ; and,

Whereas, We are advised that it is the canvassed, well understood and determined purpose and intention of a great number of our white fellow-citizens of the State to agitate, urge and bring to pass in our next legislature an enactment having as its object the conditions such as are above set forth and embodied.

Therefore, resolved, That we, the representatives of 175,000 and odd Baptists of the State of Mississippi, in State Convention assembled, do first most earnestly recommend as good citizens that the Negroes throughout the State pay their poll tax, as this fund is applied directly to the education of our youth and should be regarded as a sacred tax, to be paid not only as a privilege, but a pleasure.

Resolved further, That it be declared the sense of the convention that we urge upon our white fellow-citizens of the next legislature not to permit or encourage such a bill, it being not only class legislation, but unwise and unfair legislation to a citizenry already ineffective in the politics of this State and we urge and recommend and earnestly request that those who have thus far failed to pay their poll tax to do so at once.

REV. R. J. TEMPLE.

Whereas, By an act of the Legislature exists a law known as the separate coach law, by which it is obligatory upon each railroad in this State to provide an equal and separate accommodation for both races, and a penalty is imposed for the violation of the same, and

Whereas, On no road in the State is this law obeyed in providing equal accommodation, our wives, daughters,

sisters and mothers being shut off and cooped up in a half coach, of an inferior grade, subjected to smoke and offensive remarks of privileged passengers, while other passengers holding a first-class fare are furnished a whole coach; therefore be it

Resolved, That it is the sense of the General Missionary Baptist Convention of the State of Mississippi, now assembled in the city of Jackson, this 27th day of July, 1895, representing 500,000 citizens of this commonwealth, that a committee should be and is hereby appointed to memorialize the honorable Board of Railroad Commissioners of the State of Mississippi to enforce this law and of the same, and if it cannot be enforced then petition the petition the Legislature to repeal the same.

REV. A. H. DAVIS.

Whereas, The president of the General Missionary Baptist Convention of Mississippi has always been allowed \$25 for his annual labor, and

Whereas, There is no provision in the constitution for said amount: therefore be it

Resolved, That the above amount be allowed as heretofore, and be it further resolved that this action take effect on and after its passage.

REV. A. M. JOHNSON.

Whereas, Since it appears that there is no standing rule respecting finance concerning missionaries reporting from their associations: therefore be it

Resolved, That the missionary of each county is hereby requested to bring to the State convention \$1.50 for each church represented in his association as a part of his missionary report.

THE EXECUTIVE BOARD.

The plan for mission work for the Southern States, gotten up by Dr. H. L. Morehouse, field secretary of the Home Mission Society, having been presented to the executive board, the recording secretary was appointed as a committee of one to confer

with Dr. Morehouse respecting the appointment of State and District Missionaries for Mississippi. The secretary reported to the board that nothing at present could be done pertaining to the co-operative missionary work. The property of the convention heretofore in the hands of A. and M. Moses was transferred by the board at this session to Messrs. A. J. Lewis & Co., at Edwards, Miss. The following is the report of the executive board, made to the convention of work done this year, not including the extra session.

July, 1895.

Brother President and Brethren:

Please find below our report for conventional year ending July 23, 1895.

We have held three meetings since your last sitting, and have tried to do, and have done, everything in our power towards enhancing our interests among the Baptists of the State over the great work which claims our most earnest and immediate consideration.

We find our greatest hindrance to unbounded success rests in the little indebtedness which overshadows our college.

We began the year with a debt of \$6,301.60, \$1,039.95 of this amount has been paid principally to cancel interest on mortgage and pay teachers part on back salary.

You will see by reference to the Minutes of '95, on page 34 before you, leaving a balance of \$5,591.61.

Including interest of said debt remains unpaid, with at the present rate of collecting money, not very flattering for canceling the debt at an early date.

We know that the year has been a very trying one financially and otherwise, but this fact does not help us to cancel our present indebtedness. We made strong appeals through our paper, by circulars, through our corresponding secretary to the Baptists of the State in behalf of our debt, and especially the mortgage of \$3,300.00 on Natchez College.

The result of which appeal we trust your liberal con-

tributions will show in this meeting not to have been in vain.

Natchez College ought to be free from debt, nor can we expect the highest benefits until this is done.

Debts due teachers and executive board, members as well as college employers, that we are in honor bound to pay and ought to have paid long ago.

The receipts during the year have been much smaller than we expected, but larger than any previous year both to college and executive board, but this feature of donation to college, such as bed clothing, potatoes, molasses, etc., we heartily recommend this mode of helping the college to the attention of pastors and people.

Our college, from the president's report, has closed one of the most prosperous years yet had in point of scholarship, attendants and number of graduates, and shows what a hold it has on the hearts and confidence of our people, and that the scarcity of money and hard times generally have made no reduction in attendance.

Our buildings at Natchez need repairing, and the executive board appeals to churches here represented to do what they can to help make these needed repairs.

We earnestly recommend that the part of the Executive Board's Annual Report for 1894, page 21, be enforced, since less than ten of our missionaries have only reported to the corresponding secretary to date.

We are glad to inform the convention that the matter of the seventeen churches referred to in the Minutes on page 47 of 1894 Minutes have been amicably and satisfactorily settled with no loss to the body or discredit to Brother Gayles.

On motion, the synopsis of the General Missionary A. M. Johnson's report be ordered spread on record of executive Board. Lectures and sermons delivered, 100; raised, \$209.70.

The Finance Committee of the extra session of this year reported to the board total sum collected \$1,019.55. The total amount collected during the sitting of the regular session this year, \$1,851.35, making a grand total collected this year of \$2,870.90;

\$463 was paid on the mortgage debt, leaving a balance due on said debt of \$2,202, including the interest, etc. The convention adjourned to convene with the Mt. Zion Baptist Church, Canton, Miss., Rev. R. T. Sims, pastor, July, 1896.

OFFICERS.

Rev. H. W. Bowen, D. D., President.....	Columbus
“ A. A. Hamilton, Vice-President.....	Vicksburg
“ W. H. Higgins, 2nd Vice-President.....	Bolton
J. Anderson, Jr., B. S., Recording Secretary....	Lexington
Prof. C. T. Stamps, Assistant Secretary.....	Edwards
Rev. R. T. Sims, Corresponding Secretary.....	Canton
“ J. W. Scott, Assistant Corresponding Sec'y....	Graces
“ E. P. Jones, Educational Secretary.....	Tunica
“ J. C. Walker, Statistical Secretary.....	Sturges
“ A. H. Davis, Treasurer.....	Edwards

MEMBERS OF THE BOARD.

Rev. R. Willis.....	Greenville
“ M. F. Thomas.....	Greenville
“ H. W. Scott.....	Smith's Station
“ J. M. Lewis.....	Amory
“ E. B. Topp.....	Jackson
“ S. W. Watson.....	Kemper Springs
“ J. J. Peyton.....	Faisonias
“ M. Griffin.....	Vicksburg
“ A. D. Snodgrass.....	West Side
“ G. W. Gayles.....	Greenville
“ A. M. Johnson.....	Port Gibson
“ G. P. Phillips.....	Rolling Fork
“ R. J. Temple, B. D.....	Winona
“ J. H. Walker.....	Stanton

THE SEVENTH ANNUAL SESSION OF THE GENERAL
BAPTIST MISSIONARY CONVENTION
OF MISSISSIPPI.

This session of the convention was held with the Mt. Zion Baptist Church, Rev. R. T. Simms, pastor, Canton, Miss. At 11 a. m., July 21, 1896, Rev. H.

W. Bowen called the meeting to order. This being the year for the election of officers, a large delegation was present, anxiously awaiting the hour of contest. The devotional exercises were conducted by Rev. A. A. Hamilton, after which Rev. B. P. E. Gayles preached the introductory sermon from James 4:3: "Ye ask and receive not, because ye ask amiss." His sermon was interesting and inspiring to all who heard it." Revs. S. N. Vass, district secretary of the American Baptist Publication Society, L. G. Jordan, financial agent of the Foreign Mission Convention, U. S. A., Rev. Bro. Rowe; corresponding secretary of the Baptist State Convention (white), were introduced to the convention, and each delivered speeches pregnant with information and zeal for the work; \$26 was voted to the Publication Society; \$30 was donated to the Foreign Mission Convention through its agent, and \$146.50 was pledged by cards. Prince Oscar Zumar, a native of Africa, was introduced, and in his own style addressed the convention upon the customs and character of his people and country. The mission of Rev. Bro. Rowe to our convention as corresponding secretary of the State convention of Mississippi (white), was one that we all could not help but feel, in the right direction. It was one of love to some of Christ's least disciples. Similar to his call last year he came to extend a cordial welcome to any who felt the need of attending the institutes fostered by their convention and under his supervision. The following report submitted in the Mississippi Baptist State Convention (white) of which Rev. A. V. Rowe is the efficient corresponding secretary of the conventional board, will doubtless serve as an eye-opener to many of our incredulous brethren, who, in

spite of what they have already seen and heard will persist in the belief that "no good thing can come out of Nazareth."

WORK AMONG OUR COLORED POPULATION.

There are some 700,000 colored people in our State. Of these, some 125,00 are Baptist, among whom are some of God's noblest men and women. Because of this large gathering into the Baptist fold, some have said that Negroes naturally take to Baptist doctrines. But this is a mistake. Baptist doctrines are given by inspiration, and the natural man receiveth not the doings of the Spirit. Why then are so many of them Baptists? Because of the great simplicity of salvation by grace through faith, and God's great care to make the way of duty clear to the believer. Then, secondly, because of the faithfulness of our fathers and mothers in teaching this precious faith while they were in our homes as slaves.

It will be seen, therefore, that the multitude of Baptists is not the result of our labors, but a gift from God to us through our Lord Jesus Christ by the instrumentality of our fathers. It becomes us to accept this legacy with gratitude. But every legacy increases the responsibilities of the heir. Let us receive these responsibilities with cheerfulness and guard them with becoming care. "What will become of the Negroes' in the run of centuries, need not trouble us. We need to discharge our duty to them now and to our children, and God will take care of both them and us.

Our convention, in conjunction with our Home Board, has instituted a plan for holding Bible institutes for colored preachers and deacons. Twelve such institutes have been held in different parts of our State two years consecutively by pastors in proximity to the places of such institutes. By these we believe good has been accomplished; therefore we would urge their continuance. We would also urge pastors, regardless of appointments from our State board, to hold such institutes for one or more weeks at least once a year when the Negroes can have time to attend. There would be no promise of monetary remuneration from our board, but our Redeemer has said :

"Inasmuch as ye did ft unto the least of these, my brethren, ye did it unto me," and one promise from him is more than many promises from our board.

We would also urge our pastors to give them a Sabbath evening appointment and preach to them as they—our pastors—can make opportunity. We would also urge all our brethren to have those Negroes kept in their homes come to the morning and evening prayer, hear the Scriptures read and unite in supplication before our God. And whether at prayer or preaching, let us so live before them that they will not have to be told that we are Christians, but that they themselves will know that we are a people whose God is the Lord.

JOHN C. BUCKLEY,
W. B. WILLIAMS,
R. A. COOPER,
JOHN P. HEMBY,
C. L. ANDERSON,
Committee.

The above report of our white brethren sounds like they believe the truthfulness of him who said that the Lord "hath made of one blood all nations of men for to dwell on all the face of the earth," Acts 17:26. Indeed I believe God had in view his own glory for permitting the Negro to undergo the ordeals he has in this and other countries, and will sooner or later bring to pass the fulfilment of his word in our history as found in Isaiah 61:7; read it.

Expressive of the gratefulness of the Negro Baptist for the beneficent work done among us by our white brethren, Rev. J. C. Walker offered the following resolution, which was unanimously adopted after some favorable remarks from several brethren, who had been students of these institutes:

Whereas, The Board of the White Baptist State Convention, represented by Dr. Rowe, has been so generous

in appropriating money and conducting institutes in the States;

Therefore be it resolved, That a hearty vote of thanks be tendered said convention, its board and Dr. Rowe for the schools and the benefits received from him.

The whole convention gave thanks for the institutes by a rising vote and ask for the continuation of the same.

Third day, morning session, was the hour of contest. I need not here describe it for the benefit of those who were present, and those who were not present are none the worse off for not knowing the details.

The Committee on Nomination of Officers begged leave to report. Five tellers were appointed to count the votes. A minority report was ruled out of order and the majority report was adopted as read, which resulted in the installation of the following officers:

Rev. A. A. Hamilton, President.

“ Wm. Gibbons, 1st Vice-President.

“ J. C. Walker, 2nd Vice-President.

“ E. P. Jones, Recording Secretary.

“ J. D. Zubar, Assistant Recording Secretary.

“ R. T. Sims, Corresponding Secretary.

“ S. D. Young, Assistant Corresponding Secretary.

“ R. C. Custard, Educational Secretary.

“ B. J. Davis, Statistical Secretary.

“ A. H. Davis, Treasurer.

Each of whom made appropriate remarks, thanking the brethren for their confidence and promising the discharge of their duties.

The retiring officers also courteously expressed their thanks for their past confidence and promised to aid all they could in assisting the new officers in the performance of their duties.

Rev. H. W. Bowen, here in language both

eloquent and most pathetic, paid his respects to the brethren for their support and aid to him, in maintaining both of parliamentary and church law. Hearty amens and "God-speed" came from the audience during his address.

It is due Rev. Bowen for me to say here that his short term of service, as president of the General Baptist State Convention of Mississippi is due to the fact that he gave the brethren to understand that it was his intention to accept a call in Iowa, and therefore could not serve us longer. Words of eloquence, seasoned with grace and love, fell from the lips of Rev. W. H. Higgins, the ex-vice-president for several years, which gave us to know that our brother is not only an efficient leader, but if needs be, a faithful follower. At this session the trustees of Natchez College were made a separate and distinct body to that of the members of the executive board of the convention.

The following were elected trustees of Natchez College, with duties herewith defined by the convention in session at Canton July 25, 1896:

Trustees for Natchez College — Revs. A. M. Johnson, R. J. Temple, J. H. Walker, N. T. Thomas, G. W. Gayles, E. B. Topp, J. J. Peyton. Thomas.

The duties of the board of trustees of Natchez College shall be such as are common to the trustees of similar institutions of learning, viz.:

To employ and appoint a faculty of professors and teachers, and prescribe their duties, responsibilities and compensations; and to graduate and confer in such manner as they shall from time to time see proper, such honorary degrees as said body shall deem necessary; custodians of all college property.

Sister H. W. Scott and her daughter, Miss Scott, were introduced to the convention. Each read papers which convinced us that they had the work at heart. They presented to the convention respectively \$7.50 and \$5.00, which they received from 5 and 10-cent donations. We trust that hundreds of other mothers and daughters will emulate the example of these faithful women, to whom the convention commended in the well-known words: "Well done, good and faithful servants." A hearty vote of thanks was extended to these self-appointed helpers-together-in-a-good-work, which seemed to augment a perfect satisfaction which they had already received from a sense of having done what they could for the glory of His name.

On the fourth day, morning session, July 24, 1896, Rev. Arthur Alexander Hamilton, the newly-elected and installed president of the General Baptist Missionary Convention of Mississippi, received the gavel of this great host of Baptists and began to rule. Before taking his seat as presiding officer over one of the greatest bodies that ever met, Rev. Hamilton, in words commensurate to the position he occupied and to his ability as the recognized natural orator among us, addressed us, expressing his thanks for the honor conferred upon him, and for the confidence imposed in him by electing him over five or six other competitors. In three sessions, two regular and one extra session, have we seen Rev. Hamilton wield the gavel of the General Baptist Missionary Convention of Mississippi, and we say to his credit that none of his predecessors, whether Rev. H. P. Jacobs, the organizer of this great body, or Rev. G. W. Gayles, the Mississippi Congressman, or Rev. H.

W. Bowen, the acknowledged parliamentarian, has handled it with more ability than he. Rev. C. P. Jones, pastor of Mt. Helm Baptist Church, Jackson, Miss., whose doctrines on "Sanctification," "The Holy Life" and various other terms which simply mean Christianity in its simplicity, was present, and many were anxious, for various reasons, to hear him preach. An opportunity was given, and the invitation extended. Rev. Jones preached an able, heartfelt sermon from Psalms 36:6. "Thy righteousness is like the great mountain." His institutes, conducted at the convention from 8 till 9 a. m., were well attended by those who were earnest seekers of the truth. More will be said of Rev. Jones in another place in this volume. The Educational Sermon was preached by Rev. E. P. Jones, assisted by Rev. S. D. Gibson, 2 Tim. 2:15. "Study to show thyself approved of God" was used as a text. By their earnest efforts and logical conclusions the audience was convinced of the importance of studying in order to be the approved workmen of God.

Fifth night session.—Rev. M. Charles, of Natchez, was introduced to the convention and preached "a soul stirring" sermon from 1st Pet. 2d ch. The Sunday morning services were conducted by Revs. L. W. Watson and E. B. Topp. Rev. Watson preached from the Epistle to the Heb. 9:22. "Our hearts were made to burn by the words of God's servant." The memorial services were had at 3 p. m., Sunday, July 26. The president opened the services by reading the names of the deceased ministers of the convention, after which he read the 14th chap. of Job. Rev. S. P. Watson "petitioned the throne of grace." Rev. R. Jones preached from Job 14:13. At 8 p. m. Rev.

J. H. C. Henry and G. W. Slaughter conducted the services. Rev. Henry preached from Judges 1:3. These sermons were all well and earnestly delivered by men who glorified the Lord by their words.

In the report of the president of Natchez College to the convention the fact was made known that another building was needed for Dormitory and other purposes. Prof. Owens, attempting to secure means for the construction of such a building, presented to the convention a plan which, if carried out, will result in the construction of the much desired building. The following is his plan and the action that the convention took upon it:

THE \$5,000, OR, BUILDING CONVENTION.

Since great ideas travel slowly, and great achievements are not performed in a single day, and since it is the consensus of the trustees of Natchez College and those who are most interested in the prosperity and the advancement of Natchez College, that there is a great and urgent need of more room in said institution in order that it may keep "pari passe" in its work with other institutions of learning more favored and better provided for; therefore I suggest:

1. That a special convention, known as the \$5,000 or, Building Convention, be held in the year of our Lord, Nineteen hundred, or, four yeaas hence.

2. That said convention be held in the city of Natchez where the college is located, unless some other city offers a greater inducement for the meeting of the convention.

3. That a committee of fifteen, five of them shall be women, be appointed by this convention to make all necessary arrangements for the special convention.

4. That a chief manager be appointed by said convention, whose duty it shall be to correspond with the various associations, conventions, etc., and to furnish, from time to time, datta of his work for the information

and consideration of the committee, and that the chief manager be paid \$25 per annum for his services.-

5. That the chief manager or some other appointed person, be paid a sufficient salary to make a thorough canvass of the State for the years, 1899 and 1900, in reference to the purpose and work of the convention.

6. That all churches, associations, etc., of the State not connected with this convention, also the churches, etc., of other denominations be invited to participate with this convention in its quadrennial meeting.

7. That the convention make the following donations to those who collect and pay to the convention, the largest sums of money, viz: The pastor of any church \$50, the missionary of any county \$50, the superintendent of any Sunday school \$25, any county association \$50, any Women's Associations \$50, any college or school \$25, etc.

8. That the building which will be erected from the proceeds of the convention be named after the donor who gives the largest gift; provided the gift is not less than five hundred dollars.

SPECIAL COMMITTEE ON \$5,000 BUILDING.

Bro. President and Brethren of the Baptist State Convention of Mississippi.

Since it has pleased the God of heaven to put in the heart and mind of Brother S. H. C. Owens, the president of Natchez College, a plan how we can raise \$5,000 of building money, and since it is in the best judgment of your committee, that we are in a pressing need of a new building.

Resolved, That we recommend the plan with these additions: that every church, association and society do all in its power to make it a success by organizing building societies and reporting money of the same in 1900.

Amended that we report annually to the General Missionary Baptist Convention the college building fund.

W. H. HIGGINS,
J. H. WALKER,
P. H. THOMPSON,
R. J. TEMPLE,
A. T. STEWART,
N. T. THOMAS,
S. W. WATSON.

The following is the report of Prof. S. H. C. Owens, principal of the Natchez College:

NATCHEZ, Miss., July 10, 1896.

To the Trustees of Natchez College:

GENTLEMEN—Natchez College closed another successful season. We received forty-two more students this session than the previous one, also the financial condition was much better. The closing exercises of the college were of a high order and said to be better than those of the last session. Rev. A. M. Johnson, Port Gibson, Miss., preached the Baccalaureate Sermon. Theme: "Dangers of Divorcing the Higher Education." Rev. Johnson's remarks were well prepared, scholarly and ably presented, and made a deep impression upon all who heard him; he advised the class to strive to obtain a higher education.

The oratorical prize contest was interesting and entertaining as usual. Eleven graduates from the Normal department—three young men and eight young ladies. The following were the subjects of the orations and essays of the graduates: "There is No Royal Road to Knowledge," "Perseverance," "Christianity," "Advice to the Young," "Nobility of Labor," "The Influence of Women," "Progress of Man," "Companionship of Books," "Engaged in High Pursuits," "Life's Great Battles," "Power of Education."

The annual address was delivered by Rev. A. D. Snodgrass, Westside, Miss. Theme, "Stand Up Straight." His address was scholarly, entertaining and "meat" for the occasion. He advised the class to stand up straight physically, morally, educationally and spiritually in order to discharge the momentous responsibilities of the citizenship of a Christian civilization.

REPAIRS.

Our building needs repairing very much, which should be done as soon as practicable, for the sanitary prosperity of the college. The halls, one of the cisterns and gutters need repairing greatly.

ROOM.

We need another building for Dormitory and other

purposes. We could not accommodate the students who matriculated this session on account of insufficient capacity. The president had to procure boarding places for thirty or more students in the city. I heartily endorse the action of the trustees in their meeting here, the erection of another building as soon as possible, in order that the institution may do its work better and to the satisfaction of all concerned. If we do not have room sufficient for students when they come, they will become discouraged and seek the matriculations of other schools, and the influx of students will be turned to other institutions and the work here will be retarded. Moreover, parents who send their children from home desire them to board in the building in order that they may be under the immediate influence and supervision of the faculty.

DONATIONS.

We are very grateful for the following gifts: \$25.00, Hinds County Baptist Association, per Rev. A. H. Davis; \$1.20, Miss Laura A. Scott, Smith Station; \$1.45, Miss Alema Williams, Greenville; \$2.50, Ladies' M. S. J. D., per Mrs. Emma Rhyenes, Crystal Springs; 1 bushel potatoes, Mrs. Lucinda Thurston, Smith Station; 1½ bushel potatoes, Mrs. Amanda E. Johnson, Smith Station; ¼ bushel potatoes, Mrs. Francis Jackson, Smith Station; 1 bushel potatoes, Mrs. Lucy Peyton, Smith Station; 2 bushel potatoes, Mrs. Lucy Scott, Smith Station.

Committee on Education rendered the following report:

We, your Committee on Education, beg leave to submit the following report: We note with much pleasure the interest manifested in education. This interest is seen in the various schools which are springing up in different parts of our State.

We recommend: 1. That earnest efforts be put forth to unite our educational forces.

2. That we encourage education in our midst both by words and actions.

3. That the ministers will encourage our public schools, and that they will use their influence to secure the attendance of our people.

4. That we heartily approve of the movement on the part of the white Baptist in holding institutes in interest of our ministers.

5. That we endorse the president and teachers of Natchez College for efficient manner in which they have conducted our institutions of learning.

Committee	{	B. P. E. Gayles,	T. G. Brown,
		D. T. Taylor,	A. D. Davenport,
		C. S. Campbell,	S. L. Jones,
		A. D. Williams,	G. W. Alexander,
		S. A. Minor,	A. Williams,
		M. Charles,	J. Fyas,
		J. O. Griffin,	B. Smith,
		J. W. P. Perry,	J. Robinson,
		M. F. Davis,	J. H. Thornton,
		Rich Coleman,	A. J. Johnson,
		Henry Thomas,	D. Curtiss,
		J. T. Taylor,	J. W. Hicks,
		Wm. Robinson,	E. F. Hebron.

A new organization known as the F. L. and H. was presented to the convention by its State Deputy, K. S. Lewis, who ask for its acceptance, not only by the convention, but the hearty co-operation of every Negro true to his name. Its representative spoke substantially as follows:

Mr. President, Officers and Members :

It affords me no small amount of pleasure to present to you an organization known as the Lone Star Race Pride of Friendship, Love and Help. This institution was organized August, 1893 ; chartered November 13, 1896. Its chief principles are to improve the condition of our people morally, intellectually and religiously. It teaches the important lesson in every way of the Negro race uniting themselves.

The foundation on which this organization rests is the children of Israel. You will find by reading the blessed Bible that there are no two races in the world's history that are as much alike as the Israelites and the African or Negro, from the selling of Joseph into Egypt by his own brethren to the fulfilling of God's promise by giving them the land of Canaan. The Negro also was

sold by his African brethren to this country and enslaved. The Negro, since the emancipation, has dwelled in the valley of idleness and sin, complaining of their troubles like unto the Israelites, whom God punished in different ways for not obeying his commands.

The Negro of today has a wonderful history; his progress is wonderful with a combination of all other races, yet the Negro is ascending the mountain.

The F. L. and H. teaches race pride; cling to your own race in preference to all other races.

These organizations were first introduced and founded by a Baptist minister, although, like the love of God, it is free to all— it is non-sectarian.

As the Negro race extends beyond the Baptist denomination, it teaches and assists to advance the interests of the Negro in every way. To be a true F. L. and H. you must be true to your race. It is strictly a Negro organization; like the Israelites, it is to unite the Negro.

REV. R. J. GRISBY, President, Greenville.

K. S. LEWIS, State Deputv

The following is the report of the Treasurer for year:

Received in all	\$3,045 85
A. & M. Moses.....	1,030 00
S. H. C. Owen	300 00
B. P. E. Gayles	65 00
A. J. Lewis & Co	76 75
R. J. Temples, cash (acc't services as cor. sec'y)...	17 00
A. H. Davis	30 00
J. Anderson, Jr.	57 75
H. W. Bowen	30 00
B. J. Davis	10 00
C. T. Stamps.....	9 10
G. W. Gayles, warrant 25.....	30 00
Sarah Fisher.....	5 00
M. M. Smothers, warrant 80.....	5 00
S. P. Watson, warrant 141.....	5 00
R. J. Temples, warrant 100.....	5 00
M. Griffin, warrent 99	7 50
E. B. Topp.....	5 00

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A. M. Johnson.....	5 00
G. P. Phillips.....	5 00
S. A. Beattie.....	5 00
J. H. Walker.....	5 00
M. F. Thomas.....	5 00
Wm. Gibbons, warrant 81.....	2 50
Geo. N. Johnson.....	55 00
Two years' office service acc't of treasurer.....	23 53
1895 and 1896.....	6 95
J. Anderson, warrant 33.....	5 00
L. A. Diggs.....	5 00
Eliza Dixon, sexton.....	3 50
S. A. Anderson, per H. W. Scott.....	5 00
H. L. Young.....	2 50
W. Newman.....	20 00
Preacher and Teacher.....	15 00
G. W. Gayles, in warrants for money received by him for the General Baptist State Conv'n...	42 00
Returned to Geo. N. Johnson for the Southwood Lodge church.....	5 00
Dispatches to Foster and S. & M. Moses.....	2 90
Fare for pres't and rec. sec. to Edwards.....	3 20
Registered letter to A. & M. Moses.....	10 00
To the Fire Ins. Co.....	75 00
C. T. Stamps, ass't rec. sec.....	3 75
H. W. Bowen on warrant 60.....	35 00
Natchez College.....	50 00
Warrant 30.....	14 00
S. H. C. Owen.....	500 00
By order of the B. M. Griffin.....	3 50
Sexton.....	1 50
A. J. Lewis & Co.....	463 00
Treasurer's acc't of 1895-96.....	6 95
W. Newman, on Minutes of 1895.....	20 00
Warrant 103.....	3 20

JACKSON MEETING.

Collected in Jackson meeting.....	\$1,866 35
Paid out in " ".....	1,837 80

VICKSBURG MEETING.

Collected in Vicksburg meeting.....	\$1,179 50
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Paid out in Vicksburg meeting.....	1,208 15
Total collected in 1895.....	3,045 85
Total paid out in 1895	3,045 95

Balance due treasurer..... 10

Nov. 11, 1896, another extra session was called of this convention to convene with to Mt. Vernon Baptist Church, Rev. P. T. Jones, pastor, Yazoo City, Miss.

By a misunderstanding as to the time of this session, only a few delegates met, many understood that the meeting was called a week later. The minutes of the extra session show that about \$225 was collected. Good sermons were had each night, and rousing speeches were made by representative men, which made us feel that the time was well spent for the Master's glory.

The following is the report of the executive board for this year:

Bro. President and Brethren of Convention:

At the close of another conventional year, your board beg leave to submit the following report:

We have held three sessions, with a fair attendance of its members. We have given close attention to your business, and done all in our power to push it to success: and we trust what we have done will meet your united approval.

We began the conventional year with a debt of \$3,778.61. Of this amount \$2,371.90 due on College. Due other sources \$1,406.71. During the year, through proper recommendation, we appointed 72 missionaries.

The last of the three meetings was held in Natchez, in the College, at the closing of that noble institution, an account of which is to be found in the Baptist Advocate, written by Brother Temple. We found the school in a prosperous state, numerically and intellectually. There were eleven graduates. The school is greatly in need of a larger dormitory and class-room facilities. Several scholars had to boarded out during the winter on account of lack

in these matters. Some, yet not more than what is ordinarily to be, complaints are suggested against the present plan of conducting our school. The fact that the \$500 promised President Owen per annum has not been paid him, has rendered him even dissatisfied, and consequently his associates restless, which extended to pupils and patrons. But we trust from recommendations herein contained to better the conditions there for the future.

1. That we continue the same arrangements with President Owen for another year, except that instead of \$500, we offer him \$700, to better provide him with the means to keep his teachers paid up.

2. That with the growth of the school it is absolutely necessary to our success to have new accommodations for dormitory and class-room. Therefore, we ask the erection of a new building, at a cost not less than \$1200, nor more than \$1500 for the present.

3. That we are specially minded of our duty to the Foreign Missionary work by the selection of a native Mississippian, Bro. L. G. Jordan, to the corresponding secretaryship of our Foreign Mission Board, and if nothing more than State pride, our interest should be awakened in this work of missions in foreign lands.

4. That the calamity which befell the American Baptist Publication Society calls for our deepest sympathy and prayers, also our contributions. We recommend to the extent of our ability that we respond to her appeals for help from the churches.

5. Though nothing has yet been accomplished in the matter of co-operating with the Home Mission Society, we believe that correspondence should be continued with the hope of accomplishing co-operation at an early date.

Our Baptist women in their State work, as will be seen elsewhere in this volume, are attempting to establish and maintain an asylum for the orphans and widows. The following resolution of endorsement and encouragement was offered by Rev. I. J. Turner in reference to this grand and worthy object :

Whereas, The Christian women of the State have

considered the destitute condition of the young and old and have taken steps looking to the erection of an Orphans' Home, and have sent out missionaries for the purpose of raising funds for such purpose,

Resolved, That the G. M. B. C. of Mississippi do highly recognize this part of their work, and in word, speech and deed do open our doors to their efforts, and will do all we can to assist them. that we endorse Mrs. C. Jones and accept our donation.

STATISTICAL REPORT.

Bro. President, Officers and Members: Please allow me to submit this my annual report for your consideration :

Number of Associations in State.....	30
Membership	185,573
Number of Churches.....	1,708
Number of ordained ministers.....	1,320

The total sum collected this year from all sources, including extra session, was \$3270.85. The convention adjourned to convene with the Everdale Baptist Church, Rev. A. Bell pastor, Water Valley, Miss. The following are the officers of the convention :

Rev. A. A. Hamilton, president.....	Vicksburg
" Wm. Gibbons, 1st Vice-President	Stoneville
" J. C. Walker, 2d Vice-President.....	West Point
" E. P. Jones, Recording Secretary	Tunica
" J. D. Zubar, Asst. Rec. Sec'y	Starksville
" R. T. Sims, Cer. Secretary	Canton
" S. D. Young, Asst. Cer. Sec'y	Natchez
" C. R. Custard, Educational Sec.....	Vicksburg
" B. J. Davis, Statistical Secretary.....	Kosciusko
" A. H. Davis, Treasurer	Edwards

Members Executive Board:

Rev. H. W. Scoot	Smith Station
" G. W. Slaughter.....	Indianola
" R. T. Jones.....	Yazoo City
" A. D. Snodgrass.....	Port Gibson
" J. H. C. Henry	Natchez

Rev. B. J. Grigsby	Greenville
“ C. H. Booker	Avondale
Trustees Natchez College:	
Rev. E. B. Topp	Jackson
“ G. W. Gayles	Greenville
“ A. M. Johnson	Port Gibson
“ J. H. Walker	Natchez

THE EIGHTH ANNUAL SESSION OF THE GENERAL
BAPTIST MISSIONARY CONVENTION OF
THE STATE OF MISSISSIPPI.

This was one of the most peaceful and fruitful sessions this convention has ever witnessed. It was held with the Everdale Baptist church, Water Valley, Miss., July 20-25, 1897. Rev. A. Bell, pastor. Every possible thing was done by Rev. Bell and his people to make our sojourn pleasant and profitable to them and to us.

The first vice president, J. C. Walker, having conducted the devotional exercises, the president, A. A. Hamilton, delivered the annual address in his usual pointed and eloquent style, and in words full of timely suggestions and food for thought.

The “Welcome Letter,” read by Miss J. L. Hawkins, made us feel that we were at home among the people of Water Valley. Not one of us could have better expressed our deep sense of appreciation for the hospitalities we were enjoying from the citizens of Water Valley than Rev. E. B. Topp, who responded to the Letter of Welcome. We felt that all we had to say was well said when Rev. Topp took his seat.

This session is one of the most important in the history of the convention. Indeed it ranks next in importance to the session of 1890, when the General

Association and Missionary Convention of Mississippi united and became one in purpose in work and in name. This session is characterized by the advanced steps taken by the Negro Baptists of Mississippi to foster our educational interests of the State. Step by step we have slowly plodded from 1869, when this convention was organized, at Port Gibson, by Revs. H. P. Jacobs, R. Pollard and others, till 1898, at which period we now feel that under our present plan of operation we can best carry out the hopes and desires of those who established this convention for the purpose of educating our young men and women, and of preparing young ministers for the high calling of promulgating the gospel of our Lord Jesus Christ.

Rev Malcom MacVicar, D. D., Superintendent of Education of the Home Mission Society of New York, was present during this session for the purpose of effecting a scheme of co-operation in educational work between the American Baptist Home Mission Society and the General Missionary Baptist Convention of Mississippi.

After Dr. McVicar circulated the letter of Rev. T. T. Morgan, LL. D., Corresponding Secretary of the Home Missionary Society, which plainly set forth the conditions of co-operation between these two organizations, he (Dr. McVicar) addressed the convention pertaining to the same, and after patiently and clearly setting forth the conditions of co-operation to the convention, a committee was appointed which made the following report:

CO-OPERATION IN EDUCATION IN MISSISSIPPI.

In a letter addressed to the General Missionary Baptist Convention of Mississippi by Dr. T. J. Morgan, corre-

sponding secretary of the American Baptist Home Mission Society, he suggested for the consideration and action of the convention the following propositions in reference to co-operation with the Home Mission Society in educational work in the State of Mississippi.

1. The formation of a state education society which shall devote itself exclusively to promoting the cause of Christian culture among the Baptists of the State.

2. That when the Education Society shall be fully organized it can co-operate with the American Baptist Home Mission Society in carrying on the work of Christian education for the Baptists of the State in one of three ways, as follows:

- First. That if the Baptists of Mississippi are prepared to assume the entire responsibility of maintaining Jackson College he would recommend to the American Baptist Home Mission Society that there shall be created a Negro Board of Trustees acceptable to them, to whom the grounds and buildings of the College shall be leased for a period of not less than five years at the nominal rent of one dollar per year, with the privilege of renewal at the end of that time for same or longer period.

- This proposition was made with the proviso that the present standard of instruction and discipline in the college shall be fully maintained; that the trustees shall be held responsible for the entire support of the college, including salaries, boarding department, insurance on buildings, and all other expenses; that no debt shall be allowed to accumulate; and that the college shall be subject to visitation by the superintendent of education or other officials of the Home Mission Society, and render to the society an annual financial report and such other reports as it may require.

- Second. That if not prepared at present to assume the entire responsibility of supporting the college, he would recommend to the Home Mission Society that it continue to pay the salaries, in the school, of the president and such associate teachers as may be appointed by the board of trustees on the nomination of the Home Mission Society. So long, however, as the society pays these salaries the regulations adopted by the board of

trustees, and all amendments thereof, for the internal management of the institution shall be subject to approval by the executive board of the Home Mission Society.

Third. That Jackson College be placed under the joint management of the board of trustees, composed both of white men and Negroes, which shall appoint the president and associate teachers nominated and paid by the American Baptist Home Mission Society, and also the teachers and other employes nominated and paid by the Mississippi Baptist Education Society.

These propositions were submitted by Dr. MacVicar, superintendent of education of the Home Mission Society, to the General Missionary Baptist Convention of Mississippi at its annual meeting at Water Valley, July 21, 1897. The convention appointed a special committee, to which the whole subject was referred. The committee, after the most careful and thorough consideration of each of the foregoing propositions and other suggestions contained in Dr. Morgan's letter, made the following report, which the convention, after carefully considering the same, adopted with great unanimity :

REPORT OF SPECIAL COMMITTEE.

Whereas, The educational interests of the Negro Baptists of the State of Mississippi will be best promoted by the cordial co-operation of all parties interested, and by the upbuilding of one central college with affiliated secondary schools; and,

Whereas, The American Baptist Home Mission Society, in connection with the Woman's American Baptist Home Mission Society of New England, has already expended for the Negro Baptists of Mississippi more than \$100,000; has established at Jackson a college, with grounds, buildings, and appliances valued at more than \$25,000, and is maintaining said college for the exclusive benefit of the Negro youth of this State at an annual cost of about \$4,000; and,

Whereas, We have received from Dr. T. J. Morgan, corresponding secretary of the American Baptist Home Mission Society, a letter asking for a better organization of our educational work, and suggesting a plan of co-opera-

tion with the American Baptist Home Mission Society, which is highly honorable to us ; now, therefore, be it

Resolved, First, That we express to the American Baptist Home Mission Society our most grateful appreciation of the work already accomplished for us through its instrumentality by our Northern white friends, and we earnestly request a continuance of its efforts in our behalf.

Second. That we recognize fully the importance and approve of the suggestion of a better organization of our educational work, and of a more hearty co-operation with the Home Mission Society.

Third. That we approve and hereby authorize the appointment of a board of education of this convention to attend exclusively to the educational work of the denomination, and we also hereby authorize and direct the said board to secure the services of the strongest available financial secretary, who shall devote his entire energies and time to the interests of education, and whose salary shall be provided jointly by the said board of education and the American Baptist Home Mission Society.

Fourth. That this convention adopts Jackson College as its school for doing college work proper, having affiliated therewith Natchez College and such secondary schools in the State of Mississippi as the said board of education shall approve; each of said secondary schools to be under the entire control and management of a Negro board of trustees.

Fifth. That of the three plans for the control and management of Jackson College proposed in the said letter from the corresponding secretary of the American Baptist Home Mission Society, we approve and adopt the third, namely, that the board of trustees of Jackson College shall be composed of both white and colored men, who shall jointly have the management of the institution, appointing the president and associate teachers nominated and paid by the American Baptist Home Mission Society, and also appointing the teachers and other employes nominated and paid by the said board of education.

Sixth. That we hereby authorize, empower and direct the said board of education to enter into full co-operation with the American Baptist Home Mission Society

in the support and management of Christian schools for the education of the Negro Baptists of the State of Mississippi on the basis of the foregoing preamble and resolutions.

Seventh. That we hereby direct the recording secretary of this convention to mail to the corresponding secretary of the American Baptist Home Mission Society a certified copy of this preamble and resolutions; and that we earnestly ask for their favorable consideration.

In conformity with the report of the committee the convention decided that in place of organizing an Education Society for the State, as suggested in Dr. Morgan's letter, the work proposed can be best accomplished by a board of education appointed by the convention, to which it must report annually. It decided also, as reported by the committee, that for the present the third proposition submitted in Dr. Morgan's letter regarding the control of Jackson College be adopted as part of the basis of co-operation with the American Baptist Home Mission Society. The board of education appointed by the convention is as follows:

Board of Education.—Revs. W. H. Hightower, chairman; C. A. Buchanan, secretary; A. A. Hamilton, A. M. M. Johnson, C. R. Custard, W. H. Higgins, H. W. Scott, R. J. Temple, B. D. Profs. S. W. Brown, J. Anderson, Jr., B. S., Revs. B. P. Gayles, B. S., A. D. Snodgrass, J. J. Peyton, E. B. Topp, E. P. Jones.

Executive Committee.—A. A. Hamilton, W. H. Higgins, E. B. Topp, C. A. Buchanan, H. W. Scott.

Auditing Committee.—Prof. S. C. H. Owens and A. M. Johnson.

Treasurer.—Prof. P. H. Thompson.

The board met and organized by appointing Rev William H. Hightower, chairman, and Rev. C. A. Buchanan, secretary and adjourned to meet at Jackson, Miss., in September, to appoint a financial secretary, and to consider and adopt articles of co-operation in educational work with the American Baptist Home Mission Society. The prevalence of yellow fever, however, in the South prevented the meeting for the transaction of this business until March 1st, 1898.

MEETING OF BOARD MARCH 1ST.

In the absence of Rev. W. H. Hightower, chairman of the board, Rev. A. A. Hamilton was appointed to fill his place pro tem. A copy of the action of the convention, as given above, was then read, after which the following business was transacted :

First. A draft of articles or co-operation with the American Baptist Home Mission Society in the support of Christian schools for the support of the Negro Baptists of Mississippi was submitted to the board by the superintendent of education of the society, and after being fully and carefully considered, the draft was adopted, paragraph, and then was unanimously adopted as a whole.

Second. The articles of co-operation having been adopted, the board, in conformity with the provisions, appointed an executive committee with power, during the intervals between the meetings of the board, to act for the board in the transaction of its business, subject to the restrictions and instructions contained in the articles of co-operation. The board appointed also a treasurer and an auditing committee of two.

Third. After careful and prolonged consideration of the qualifications and duties of the financial secretary, as set forth in the articles of co-operation, the following resolution was adopted :

VOTED : That the Rev. B. J. Davis be and is hereby recommended to the executive board of the American Baptist Home Mission Society for appointment as financial secretary of this board, whose duties shall be as set forth in the articles of co-operation, and whose annual salary shall be six hundred dollars, and whose traveling expenses are not to exceed three hundred dollars ; the salary and traveling expenses to be paid jointly by this board and the American Baptist Home Mission Society, as provided for in paragraph VIII. of the said articles of co-operation. It was also voted that the secretary of the American Baptist Home Mission Society be requested to prepare and furnish all the blanks required for the prosecution of the work of the board.

Fourth. The board directed its secretary to send a

copy of the following articles of co-operation, which it had unanimously adopted, to the corresponding secretary of the American Baptist Home Mission Society for approval by its executive board, which approval was given at its meeting, March 14, 1898, by the appointment of the financial secretary recommended by the board of education :

ARTICLES OF CO-OPERATION.

ARTICLE I. The purpose for which this co-operation is entered into is to secure the strongest possible combination of the talents and resources of the Negro Baptists of the State of Mississippi in effectively prosecuting, in conjunction with the American Home Mission Society, the work of Christian education in the State.

ART. II. This co-operation on the part of the American Baptist Home Mission Society shall be carried on by its executive board and its representatives, and on the part of the General Missionary Baptist Convention of the State of Mississippi by its board of education and its representatives ; and all matters pertaining to the work to be done and the methods of conducting it shall, in every case, be decided by joint consultation of representatives of the co-operating bodies.

ART. III. The board of education shall consist of fifteen members, seven of whom shall form a quorum, and five of whom shall be residents of Jackson, or vicinity. The board shall hold its annual meetings at the same time and place as the convention. No compensation shall be allowed members of the board for services or traveling expenses. Special meetings when required shall be called by the chairman on the request of the executive committee.

ART. IV. At each annual meeting the board shall elect a chairman, secretary, treasurer, and two auditors, each of whom shall hold office until his successor is elected. The chairman and secretary shall discharge the duties usually belonging to such officers. The treasurer shall, before entering upon the discharge of his duties, give the board such penal bond for the faithful performance of his work as the executive committee may require. He shall give receipts on blanks prepared for that purpose,

for all moneys received by him, and make the required record on the stub of each receipt given. He shall also take receipts for all moneys disbursed, and make an itemized annual report to the board, accompanied by these stubs and receipts. His annual report shall be audited before being presented to the convention. He shall also render, from time to time, such statements of the condition of the treasury as the executive committee, or the American Baptist Home Mission Society, shall require. He shall in no case disburse any money unless ordered to do so by a vote of the executive committee, which order must be signed by the chairman of the committee, and countersigned by the secretary, or, in the absence of either or both of these officers, by such member or members of the committee as the committee may appoint for this purpose. He shall deposit all moneys received by him from all sources in the bank designated by the executive committee, and the same shall be subject to his check only when such check is countersigned by the chairman or secretary of the executive committee.

ART. V. The chief executive officer of the co-operating bodies shall be a financial secretary, who shall be selected and recommended for appointment to the executive board of the American Baptist Home Mission Society by the said board of education ; but in no case shall the position be formally offered to any person or a name recommended for appointment until first a full statement of the qualifications of the man considered for the position shall be submitted by the board of education to the corresponding secretary of the American Baptist Home Mission Society for his approval. And, further, the person recommended for appointment must be well known as a man of integrity, of unblemished character, of correct business habits and of good repute among the Baptist brotherhood of the State. He must also be a good public speaker, capable of commanding the attention of audiences, and possessed of special tact for raising money for missionary and educational purposes.

ART. VI. The duties of the financial secretary shall be substantially as follows : He shall devote his entire time and energy to the educational interests of the denom-

ination in the State of Mississippi. In doing this he shall, in counsel with the executive committee of the board of education and representatives of the American Baptist Home Mission Society, devise and execute ways and means for raising money for the support of the schools adopted by the said State convention. He shall distribute educational information among the churches and organize in them, in co-operation with the pastors, educational societies or clubs which shall secure, as far as possible, a contribution for educational work of not less than five cents a quarter from each church member. He shall visit associations and churches and present to them the educational interests to which they should contribute. He shall also hold educational mass-meetings in the leading cities and centres of the State. In holding these mass-meetings he shall, as far as possible, secure the help of representatives of the American Baptist Home Mission Society, and also of the pastors where the meetings are held. It shall be the further duty of the financial secretary to visit each of the schools adopted by the convention, and make himself familiar with their condition and work, that he may be able from personal knowledge to present their claims to the churches.

ART. VII. The financial secretary shall reside at Jackson, and shall, when not absent from the city in the discharge of his duty, be present at the monthly meetings of the executive committee. He shall submit monthly reports and an annual report of his work to the executive committee, on blanks prepared for that purpose. Duplicates of these reports must be sent to the corresponding secretary of the American Baptist Home Mission Society. He shall give receipts for all moneys received by him, and make the required record on the stub of each receipt given. He shall deposit with the treasurer of the board, at the close of each month, all moneys collected by him during the month, for which he must take the treasurer's receipt in duplicate, one copy of which shall accompany his monthly report to the executive committee, and the other, the duplicate report, sent to the corresponding secretary of the Home Mission Society.

ART. VIII. The salary and traveling and other neces-

sary expenses of the financial secretary shall be paid jointly by the board of education and the American Baptist Home Mission Society, each party sharing equally, and the salary shall in no case exceed one thousand dollars per annum, nor the traveling and other expenses three hundred dollars. The payment of the salary and expenses shall be made monthly or quarterly, as may be agreed upon, each party paying its own share directly to the financial secretary. In no case shall the financial secretary use in payment of his own salary or expenses any part of the money he collects. The total amount must be deposited with the treasurer, as provided in article V

ART. IX. The board of education shall at each annual meeting appoint an executive committee of five from its members, who shall be residents of Jackson or immediate vicinity, and this committee shall in the intervals between the meetings of the board transact the business of the board; provided, however, that the committee shall not have power to appoint the financial secretary, nor to decide how the money collected by him is to be distributed among the schools of the convention; nor shall it have power to disburse money for any object or purpose not authorized by a vote of the board of education. The committee shall meet regularly on the first Tuesday of each month for the transaction of business and to counsel with the financial secretary, and to pass upon his monthly report.

ART. X. The executive committee shall, in each annual report to the board of education, recommend the ratio of distribution among the schools of the convention, of the money that shall be collected by the financial secretary, or received from any other source. This ratio of distribution must be based upon the following elements, viz.: the average attendance for the preceding school year; the number of pupils pursuing elementary and advanced studies; the average number of pupils in classes; the time allowed for each class; the character and extent of the examinations passed for promotion from one grade of work to another; the qualifications of the teachers employed, and the character and extent of their work. These facts shall be ascertained by the committee through

a written report of parties designated by the board of education and the Home Mission Society to make a personal inspection of the schools. A copy of the distribution recommended by the committee must be presented for approval to the corresponding secretary of the Home Mission Society at least four weeks before the meeting of the board of education at which it is to be submitted.

Art. XI. The salary and traveling expenses of the financial secretary and the necessary books of record, stationery, postage stamps, etc., shall be made the first charge upon the treasury of the board of education, and at the close of each quarter the balance in the treasury, after meeting this charge, shall be paid in accordance with the ratio adopted for each school year, as provided for above in Article 10, on the salaries of teachers employed in the schools of the convention; provided, however, that the amount to be paid on teachers' salaries in Jackson College shall be remitted to the treasurer of the American Baptist Home Mission Society.

Art. XII. A full and accurate record of the proceedings of the board of education, and also of its executive committee, shall be kept by the secretary of each body, and these records shall at all times be open for inspection by any member of the board of education and by representatives of the American Baptist Home Mission Society.

Art. XIII. Representatives of the American Baptist Home Mission Society shall have the right to be present at all meetings of the board of education and of its executive committee, and participate in all of the deliberations of each of these bodies.

Art. XIV. The board of trustees of Jackson College shall consist of eleven members, four of whom shall be Negroes, who shall be appointed on the nomination of the board of education, approved by the corresponding secretary of the Home Mission Society.

Art. XV. The board of education shall have the right to nominate to the board of trustees of Jackson College, for appointment on the faculty of the college, all of the professors, teachers and other employes, whose salaries it shall pay.

Art. XVI. Jackson College shall be the school for doing college work proper, having affiliated therewith Natchez College and such secondary schools as the said board of education and the corresponding secretary of the American Baptist Home Mission Society jointly approve.

Art. XVII. The schools adopted by the said convention receiving help from the American Baptist Home Mission Society must keep their records and make reports to the corresponding secretary of the American Baptist Home Mission Society in conformity with the regulations adopted for the management of the schools of the society. A copy of the annual financial report and of the annual report of attendance of each school must be sent by the president or principal of the school to the corresponding secretary of the board of education at the time these reports are mailed to the office in New York.

Art. XVIII. The board of education shall report annually to said convention the condition of all of its schools, and the treasurer shall present a financial report containing an itemized statement of all moneys received and disbursed during the financial year. A copy of the Annual Report of the board and of the treasurer shall be sent to the corresponding secretary of the American Baptist Home Mission Society at the time these reports are made to the convention.

Art. XIX. These Articles of Co-operation may be amended or changed as experience may suggest; but no change shall be made unless what is proposed is submitted, in writing, to the board of education and to the corresponding secretary of the American Home Mission Society at least one month before action thereon is to be taken.

CHAPTER IV

ORIGIN AND HISTORY OF THE GENERAL MISSIONARY BAPTIST ASSOCIATION OF THE STATE OF MISSISSIPPI.

FROM 1872 TO 1890 WHEN IT UNITED WITH THE
MISSIONARY BAPTIST CONVENTION OF MIS-
SISSIPPI AND LOUISIANA TO FORM THE
GENERAL BAPTIST MISSIONARY
CONVENTION OF THE STATE
OF MISSISSIPPI.

During the 4th annual session of the Mt. Olivet Association, July 24-29, 1872, at Okolona, Miss., the following report was made by a committee designated as the committee on organization of the General Association.

Brother Moderator:—Your committee on the formation and organization of a General Association, have had the subject under consideration and we find it to be very difficult to understand just what is necessary to be done; and as difficult as we find the subject to be, just so important is it to the success of our denomination, to enable us as Baptists to have a concert of action throughout the State and if possible throughout the country. As a committee we feel it to be our duty to state the object of and specify some of the necessities preparatory to its organization.

1. The object of the General Association is to bind our various associations together, as our churches are bound together, by our district associations, and thereby bring us in a fraternal family feeling with each other that we may be better prepared to attend to the wants of our

people, in education, and supply destitute regions wherever they may be found.

2. To make some preparation for the support and maintenance of the same, and as a convention is the highest tribunal, your committee would recommend that this association appoint at least ten delegates to meet in convention at Columbus, Miss., Wednesday before the first Lord's day in October 1872, being the time and place specified by the Jackson association. We would recommend further that this association appropriate \$20 for defraying the expenses of the new organization, and request all the churches within the bounds of this association to take up a collection between now and the first of October for the benefit of the association; and when the pastor or preacher are not delegates they shall forward it to the corresponding Secretary, at Columbus. We would further recommend that this association appoint at least one delegate to meet with the Jackson association and place the action of this association before it, and ask their concurrence in all that we have done. We would recommend further that a copy of these minutes be sent to the various other associations friendly to us, and they be asked through our corresponding secretary to send letters and delegates to meet with us in convention Wednesday before the first Lord's day in October next.

When the above report was being considered in the Mt. Olivet association, there were present corresponding delegates from the Jackson association, who, according to the custom of the Baptists of Mississippi, then and now, had seats in the body and a voice in their deliberations. These delegates were in full accord with the project of organizing a General Association of Mississippi. In fact the Jackson association had already taken the initiatory steps in the matter of organizing the general body and had instructed their corresponding delegates to act in accord with the same during their deliberations with the Mt. Olivet association. Hence the Mt. Olivet as-

sociation, affiliated with the corresponding delegates from the Jackson association, agreed upon the organization of the general body July 1872. It was afterward known as the *General Missionary Baptist Association of Mississippi*. They referred their action to the Jackson association for approval or rejection, and in the event of concurrence the Jackson association was to name the place and time to meet for organization. The Jackson association very cheerfully accepted the work done by their delegates and named *Columbus, Miss.*, as the place and *Oct. 2d* as the time for these and other associations to meet in convention for the formation of the General Association of Mississippi.

ORGANIZATION OF GENERAL ASSOCIATION.

On October 2, 1872, delegates from five associations met in Columbus, Miss., for the purpose of organizing the General Association. It was the sense of those present that preparatory work ought to be done in convention. Whereupon it was called to order by Elder J. F. Boulden. Elder A. Goodwin of Brooksville was chosen president. The business common to such bodies was accomplished, such as finding out who were authorized delegates, and mapping out the proper course to pursue. The following associations were found represented: Jackson association by Elders. Wm. Weakly, J. C. Brinston, D. Adams, et al. Mt. Olivet by A. Hendersod, A. Goodwin, J. F. Boulden, et al. Zion association by Elders. A. Logan, J. Harvey, C. Maxwell, et al. Spring Hill association by Elders J. Brinston, J. Brantley, et al. After concluding the work of the convention it was adjourned sine die. They then resolved themselves into the General Missionary Baptist Association of Mississippi, electing Eld. J. C. Brinston of the Spring Hill association, moderator; J. W. muse of the Mt. Olivet association, clerk; Brother C. Maxwell of the Zion association, assistant clerk; A. Henderson of Mt. Olivet, treasurer.

After organizing Rev. Dr. Boulden then deliv-

ered the following address to the convention, which was ordered to be printed in the Minutes:

To the Ministers and Messengers Composing This Body:

Dear Brethren: We have met together as a body of Christians of the same faith and gospel order, for the purpose of concentrating and uniting all of our powers together, that we may present a solid and unbroken front to the enemy, let him come from what direction he may. To be able to do this, brethren, we must have God about us—that is, we must live and walk in Him. We are of that despised class who believe that the Saviour and his disciples both taught and practiced immersion as the only mode of Christian baptism, and no other. Therefore, in consequence of our faith in, and our strict adherence to, this doctrine, we are gainsaid and evil spoken, and sometimes in consequence of not knowing our strength, some of us are ready to grow weak and faint by the way. This should not be the case even in our weakest condition; and when we come together in this capacity, where we are made to see how large our band is, and what we are doing, we should feel strong in the Lord and in the power of his might, and preach louder that good old doctrine of "One Lord, one Faith, one Baptism."

Brethren, we have been working in our Master's vineyard for the last five or six years, and we have known but little about what was going on outside of our own border. At first we were confined to our own church and neighborhood. But we soon got the idea of organizing associations. This gave us more knowledge about what was being done by us as a denomination. In this organization we know but little of each other outside of our associational limits. We for a long time did not even correspond with each others associations. We, however, have felt the need of getting closer together, and knowing more of each other's affairs; and therefore of late we have been corresponding with each other both by letter and delegates. This opened up a new duty before us, and that is to concentrate all our strength, and unite all our forces. Therefore, for this purpose, we are assembled together in this convention to take counsel of each other on the subject of having a general organization, to bind together the whole people.

There are many reasons why we should have an organization of this kind: first, that we may know our strength as to number; second, that we may know our strength as to intellect; third, that we may know our strength as to property; and fourth we make the last, but not least by far, that we may know our strength as to vital piety and pure religion. There are other reasons why we should have an organization of this kind, more than either time or space will allow. But as we profess to be the followers of Jesus Christ in all things, and as we understand there are many heresies abroad, and many irregular practices even in our own churches, and also many imposters are going about imposing on good, innocent and unsuspecting persons. That we may be better prepared to control all these evils, we need an organization of this kind. In this body we should take counsel as to the erroneous doctrines that is being preached by our brethren as well as by others, and decide upon how they should be treated, and then let us all speak the same language. We should take the ordinances of the church, and find out who, according to the New Testament, are the fit subjects for them—that we may go down from this place, not only preaching one Lord, one Faith and one Baptism, but also the practice of holy living in ourselves and in our churches, administering baptism only to believers, and inviting none to the Lord's table but those who have been regularly baptised by immersion and are in good and regular standing at home.

Now, dear brethren, we are about to enter upon a great and noble work, and if we enter upon it for the gratification of any selfish motives, we shall not be able to succeed. But if the great end and object of our coming together is to glorify God and advance the Master's kingdom, the Lord will bless all our labors, and make us the praise and honor of His glory.

The committee appointed to select an appropriate field of labor for the association recommended in their report the State of Mississippi, the southeastern part of Louisiana, and the southwestern part of Alabama. within the bounds of this territory, there was much

destitution and great need of earnest, Christian mission labor among the many who were deprived of the blessing of the pure word of God. It was decided in this meeting that a printing press was indispensable to their well being, hence the association took immediate steps to obtain one. Subscriptions to the amount of \$245 was taken for the same and an agent was appointed to canvass the associational district in the behalf of obtaining a press. After completing the work organizing the Association of Mississippi, the Association installed their officers as such and adjourned to meet at Jackson, Miss., with the Mt. Helm Baptist Church, Oct. 3, 1873. In this first session there were represented 5 associations, 226 churches and more than 21,000 members; 28 delegates; money collected, \$122.10.

REV. J. C. Brimson, Moderator.

REV. J. W. Muse, Clerk.

THE SECOND ANNUAL SESSION OF GENERAL BAPTIST ASSOCIATION OF MISSISSIPPI.

The second annual session of the General Baptist Association of Mississippi convened with the Mt. Helm Baptist Church, Oct 3d, 1873. After devotional exercises, conducted by Rev. J. F. Boulden, Mr. Nelson (white) of the Clinton Institute, was introduced and addressed the association on the subject of *Negro Education*. The delegates and visiting friends listened to Bro. Nelson with breathless attention. His address was along the line and in the direction that the brethren wanted him to pursue. They were glad to hear him say: "Your cause is ours; our interest is your interest." This captivated the brethren of the association and brought from many of them expressions like this: "Thank the Lord for what we have heard

from our white brother; now we look with faith to obtain these good things."

Bro. J. F. Boulden, corresponding secretary, submitted his report, as follows:

To the General Missionary Baptist Association of Mississippi:

Dear Brethren:—One year ago it was your pleasure to make me your corresponding secretary, in which capacity I have served the association to the best of my ability. My correspondence in behalf of the association has been very large, and nearly all at my own expense. I have sent letters to all the associations and leading brethren within my knowledge, whom I have thought friendly to our enterprise, within and without the State. I have also personally used my influence with those whom I have met, from time to time; and as your corresponding secretary, in my traveling during the past year, I have made it my business to look after the welfare of our cause within those districts represented in this body; and while I have found a great need of education among our people, I am glad to say that they have a thirst for it. In some few instances I have found those who ignore education, and even to ignore the Bible, but this class is greatly in the minority. In many places the Baptist cause is growing rapidly, she is "lengthening her cords and strengthening her stakes." Many are leaving the Pedo-Baptist churches and coming to us, and many, deeply impressed with their sense of duty in that direction, are forcing their unbaptized ministers to perform the ordinance for them, thus making them half Baptist. So with what we are doing ourselves, and compelling others to do, by a steadfast adherence to our principles, the world is fast becoming Baptist. And now while I am glad to say that many of our brethren are improving, and in their weakness are doing much to build up our cause, yet the great need of education is staring us in the face more and more every day, and we must do something in that direction. Others are making education their base of operation, and we have it to contend with; and while we have the wind and tide in our favor, we cannot do much without education. I hope this

association may do something towards pushing forward the work of education among our ministers.

It was further your pleasure at the last meeting of the association to make me your agent on Periodical and Press, the duties of which position I have found to be far more onerous than that of the corresponding secretaryship, in consequence of its being altogether a new enterprise (especially with us), and experience had much to do in dictating the course necessary to be pursued, none of us being sufficiently acquainted with it to know what was really necessary. It was some time after our meeting adjourned before I could do anything as agent, as you made it my duty to superintend the compiling and printing of the Minutes. This I accomplished about the 1st of November of last year, and about the 9th of that month I was able to start out on my first tour. This tour, of necessity, had to be a short one, (having at that time in my charge a church with which I had made no arrangement to sever my connection as pastor, and, indeed, had no intention of so doing.) I was out about two weeks, and am glad to say I met with success far beyond my expectations. But experience taught me in this short tour that it was impossible for me to get around through the districts in any reasonable length of time, and attend to my other business; so I found it necessary to write to the pastors and other leading brethren and deputize them, asking their assistance in this work, to which the following brethren responded very freely: R. Ramsey, J. N. James, P. Deupree, R. Jones, R. Gray, J. Harvey, C. Maxwell, D. Abbott, J. Thomas, A. Loggans, A. Henderson, A. Young, J. Keeton, H. Sykes and George Deupree. With the assistance of these brethren I have collected three hundred and fifty-five dollars and ninety cents (\$355.90). After returning home from my short tour I was deeply impressed with the necessity of getting out an issue of the paper, that we might let the people know something of what we proposed doing, and after corresponding with some of the brethren and members of the board, from whom I received encouragement, I determined to do so, notwithstanding the future looked somewhat dark, and feeling my own inability with all the rest, yet I trusted in the Lord,

and got out the first issue of the paper in January, and have been able to publish a number every month since. One reason why I took this advanced and unauthorized step was because I thought I had the confidence of my brethren, who appointed me, and that they expected me to do whatever I found necessary in order to promote the welfare of the cause I represented, and I hope I have not been deceived. It might be well to state that the first two issues were circulated gratis, in order that it might be publicly known that such a paper was in existence.

All of which I submit for your consideration.

The necessity of having a uniform order of public worship was then taken up and discussed. Several brethren freely expressed their views, both for and against a uniform order of public worship. After which the following was adopted:

Whereas, One of the grand objects in coming together in a general body like this is to learn to speak the same things and practice the same faith; therefore, be it

Resolved, It is the sense of this General Association that it is essential to have a uniform system of public worship as it is to have a uniform set of books in our churches.

Resolved further, That this General Association recommend the following order of public worship to all the churches within its bounds.

1st. The congregation remain seated while the opening hymn is being sung, and all other singing during public worship, except the doxology.

2d. Read the Scriptures.

3d. Prayer, the congregation rising quietly and standing during prayer, being seated at the close.

4th. Intermediate hymn.

5th. Preaching.

6th. Prayer.

7th. Singing.

8th, Benediction, the collection and other business, as it best suits the church.

The total number of associations at this meeting was 8, number of churches 327, number of ordained

ministers 144. Total membership of the association 29,524, money reported including amount collected and reported on printing press, was \$440.90—\$355.90 for press—number of delegates 41. The officers were as follows:

Elder J. C. Brinson, Moderator.

Elder H. Mayson, Clerk.

Elder J. F. Boulder, Corresponding Secretary.

Elder S. Macklen, Treasurer.

The association adjourned to meet with the Wesleyan Baptist church, Oct. 22, 1874.

THE THIRD ANNUAL SESSION OF THE GENERAL
MISSIONARY BAPTIST ASSOCIATION
OF MISSISSIPPI.

The General Missionary Baptist Association of Mississippi met in its third annual session at Winona, Miss., Oct. 22, 1874. The moderator, Elder Brinson, called the meeting to order. The morning session was spent in devotional exercises because of the absence of the preacher who was appointed to preach the introductory sermon. On the suggestion of Dr. Boulder the afternoon session was also used as a prayer meeting which was opened by Dr. Boulder with a talk to the ministers on "Holy Living."

One noticeable and commendable feature of this body is very lengthy devotional exercises through which they went before attempting to begin the business of the association.

How different it is now in many of our annual religious bodies. After a form and custom we go into the house, sing a hymn, read a few verses, pray one prayer and then declare the house open for business; when half or two-thirds of the delegates are still on the

grounds in "knots" scheming for the defeat of some brother either in office or something pertaining to his his church or something else of interest to him.

It was the custom of the retiring officers of this body to deliver a short address of welcome to his successors in office and bid them God-speed in their labors of love. I would not like to hear the addresses of many of our retiring officers of to-day as it is in the minds of them for their successors in office. I am afraid it would not suit to record it on these clean, white pages. I must not reprimand you, my brethren; it is not the intention of this little volume to make lengthy comments on the evils or merits of to-day, but to make a record of the history of the Colored Baptists of Mississippi. The following report on temperance will give the reader an idea how this association regarded intemperance. I will say that the resolution is strong enough to stamp out of existence every saloon in this country if strictly adhered to:

REPORT ON TEMPERANCE.

Brother Moderator: Your committee on temperance beg leave to report, we have tried to consider the subject in the light of reason and common sense, as well as in the light of the Scriptures and the theory of religion, and we think that the better term to distinguish us, and express the work we have to do would be a common intemperance. This is a bane to all its patrons, at the sight of which angels blush and the holy God abhors, forbidden in the strongest language used in Scripture, and in the sharpest rebukes found on the pages of inspiration. Intemperance is evil and only evil, and ought not to be tolerated in moral and social intercourse, and should never be allowed to appear any where in the religious circle, and more especially in the ministerial ranks. We refer our brethren, together with the readers of our report to a few passages where God

shows his disapprobation of intemperance. Isa. 28-1, to the 8, 5-11, 12, 22, Prov. 20-27. Hab. 2-15, 16.

These, with other kindred passages are conclusive evidence that God abhors intemperance, and it ought to be loathed and hated by the Christian church. Your committee would recommend that this general body advise all the associations composing it not to fellowship any church that is known to fellowship or encourage drunkenness or profligacy of any kind either in the officary or laity. It is also the sense of your committee, according to the above recited passages, the use and sale of intoxicating liquors as a beverage is a crime against Christianity, and ought to be dealt with accordingly, and also that this General Association reserve to itself the right to deal with any delegate sent up here by associations to represent them in this body, who may be found under the influence of liquor during its session, or known to frequent the saloons in the place where we meet.

This action taken in such cases only to be binding in this body, and during the session in question, except that it shall be the duty of our clerk to make known their conduct to their respective associations. All of which we most respectfully submit.

The following reports of the *corresponding secretary* and on *education* were discussed and adopted:

REPORT OF CORRESPONDING SECRETARY.

To the Gen. M. B. Association of Miss.:

Dear Brethren: As your corresponding secretary, it becomes my duty to submit you my yearly report, which will be very small by reason of the condition of affairs surrounding us.

* * * * *

It is known to all that the past year has been a very hard financial year, and in consequence of the financial panic and the failure of crops, nearly every industrial enterprise has been paralyzed to a greater or less degree; and therefore you cannot think strange when I inform you that our enterprises have had their share of the paralyzation. At our last meeting, when I made my report, I in-

formed you that the *Reflector* was not in debt, and that I had within my reach enough to pay off all the liabilities of the concern up to the time I was able to keep our dew drops above the water, (or the *Reflector*) but since then hard times overtook us, and by the time we got out the January number we were about sixty-five dollars behind. I have done much corresponding, but not as much as the previous year, and also attended several associations.

The Mt. Olivet Association took up the subject of the *Reflector*, and after an explanation by myself and some very appropriate remarks from several brethren, made up \$16 for the *Reflector*, and placed it in the hands of Bro. J. Muse, treasurer. I attended the New Hope Association, who also took up the subject of the *Reflector*, and voted it \$20. It was my privilege also to attend the Jackson Association. This body did nothing for the *Reflector*, but after some discussion appropriated \$20 for this body. I met the Zion Association also, which discussed the subject with some feeling, and pledged themselves to the support of the paper.

Dear brethren, my intercourse with our association affords me an opportunity to witness the great need of education among our people, and especially in the pulpit. I am glad to say that the above associations, together with the Spring Hill Association, are alive to the necessity of education, and are looking in that direction.

REPORT ON EDUCATION.

Brother Moderator and Brethren:

Your committee on education beg leave to report:

We have met and considered this great and important subject with as much care and earnestness as we have been capable of commanding, and notwithstanding we feel our incapacity to grapple with a subject of such vast importance, yet with our very limited information, we cannot fail to see its indispensable necessity among all classes of society, among all callings and professions, to the farmer and the mechanic, to the geologist and astronomer, to the lawyer and doctor, together with all other like and kindred callings. But to none so important and so indispensable as to the minister of the gospel, who has

entrusted to him the care of souls. If all others can afford to do without education, we cannot; notwithstanding many serious obstacles stand in our way to impede our progress, and hinder us from obtaining it as fast as we wish, among which is our own poverty, and the great financial crisis that has overspread our land, together with other like hindrances.

Yet we feel the time has come when we should do more than appoint committees, bring in reports, and pass resolutions on the subject of education.

* * * * *

Our district associations are getting aroused to the necessity of an educated ministry. Some already have some money on hand for that purpose, and others are looking in that direction. But, brethren, it is the sense of your committee that we can do but little or nothing separated, but if we stand together, shoulder to shoulder, in saving our little mites together, seasoning them with our prayers and watering them with our tears, the Lord will enable us to build an institution of learning that will challenge the admiration of the Christian world.

Your committee would recommend that immediate steps be taken to establish an institution to educate young ministers.

At this session there were reported 11 associations, 297 churches, 31,360 members; \$109.05 from associations. The officers were as follows: Elder C. M. Gilmore, moderator; Elder R. Ramsey, clerk; Elder J. F. Boulden, corresponding secretary; Elder S. Macklen, treasurer. The association adjourned to meet with the New Hope Baptist Church, Meridian, Miss., Oct. 21st, 1875.

THE FOURTH ANNUAL SESSION OF THE GENERAL
MISSIONARY BAPTIST ASSOCIATION OF
MISSISSIPPI.

The fourth annual session was called to order by the moderator, Elder Gilmore, at Meridian, Miss.,

Oct. 21, 1875. The moderator was requested to preach the Introductory Sermon because of the absence of the appointee. Rev. Gilmore responded to the request, assisted by Rev. J. Harper. This session was specially characterized by the first definite effort made to obtain an institution of learning for the many young men and who were then clamoring for an education, as the child often makes earnest appeals to a helpless mother for food. The first dollar taken in this session for that purpose was given by Mr. W. H. Hardy of the (white) Baptist Church of Meridian, who began the collection for education, after having made an earnest and lengthy speech for the same. His example was followed by the Rev. C. M. Gorden, pastor of the (white) Baptist Church, Meridian, and Brethren L. A. Duncan and J. G. Flournoy, all of the same church. The delegates then came forward and swelled the collection to \$24.50, to be added to the \$30 then in the hands of Rev. J. Harvey, as a part of the pledges of him and Bro. A. Loggins. Revs. C. O. Booth and J. F. Boulden presented the practical side of the subject, which afterwards materialized itself in the following report of the Committee on Institution of Learning:

REPORT OF COMMITTEE ON INSTITUTION OF LEARNING.

Brother Moderator and Brethren—Your Committee on Institution of Learning beg leave to report:

* * * * *

According to the general acceptance of the term, it implies a splendid edifice requiring a large amount of money, which we do not possess. But considering this subject, peculiar to ourselves and in our present condition, we feel it to be our duty to abandon the road traveled by those who are in better circumstances than we are, and adopt one more peculiar to our own case. Therefore, in

view of the great need of an educational work among our ministers and young preachers, your committee would recommend that this body appoint an agent whose duty it shall be to present the subject of education to our people, with all of its importance, and solicit contributions for that purpose. Your committee would recommend further, that whenever there is a sufficient amount of money in hand, one or more teachers be employed and set to work in localities where the greatest numbers can be accommodated at the least expense. Your committee would also recommend that as soon as practicable, a permanent institution of learning be established, wherever it may be adjudged the most accessible; and upon the most feasible plan. All of which we most humbly submit.

The following obituary was adopted in reference to the death of Rev. Brinson, the first moderator of the association and Wm. Thompson, a member of the Jackson association who was present at the organization of this city:

OBITUARY.

Dear Brethren : Three years have passed away since the organization of this general body, and now for the first time we are called to mourn the loss of any of our members; but since our last meeting two of our brethren have been called from labor to reward—Bros. J. C. Brinson and Wm. Thompson. Both of these brethren were connected with the earlier formation of this body, and were in full sympathy with all the objects for which it was organized, and especially that of education. Brother Brinson was chosen the moderator of this body when it was first organized, and was continued for two years. Brother Brinson was an earnest worker, a faithful minister of the New Testament, and was much interested in the education of our people, and especially that of the ministry, and labored to that end with all his mental and physical powers.

* * * * *

Brother Thompson met with us in '73 at Jackson, Miss., and expressed himself much gratified in so doing. In these brethren, we have taken from our ranks some of our

ablest ministers, earnest workers and devoted Christians. We greatly lament the very unexpected and sudden demise of Brother Brinson, who was drowned while crossing the Pearl river, during the high water of this year. His daily walk was the testimony he left behind him. Brother Thompson was permitted to linger awhile in sickness, and talked with his friends and brother ministers, and then bade them a long adieu. Of these brethren we say,

Where are they who once was with us,
In this vail of tears below,
Oft to meet and console us,
When in sorrow, care and woe.
They have gone to that blest region,
Where they're free from all their toils,
Never there to have derision,
In that blessed world of joy.

At this session there were represented 13 associations, 369 churches, 269 ordained ministers, 27,424 members, \$151.05 collected. Officers were as follows: Rev. C. M. Gilmore, moderator; Rev. R. Ramsey, clerk; Dr. J. F. Boulden, corresponding secretary; Bro. A. Goodwin, treasurer. The association adjourned to meet with the Second Baptist church, Aberdeen, Mississippi, October 24, 1876.

THE FIFTH ANNUAL SESSION OF THE GENERAL
BAPTIST MISSIONARY CONVENTION OF
MISSISSIPPI.

The fifth session of this association was held with the Second Baptist church, Aberdeen, Miss., October 24, 1876. The association was called to order by the moderator, Elder C. M. Gilmore. The Introductory sermon was preached by Rev. J. Harvey. The association, in the previous session, had appointed a Committee on Site for the location of an institution of learning. The committee made the following report early in this session:

REPORT OF THE COMMITTEE ON SITE.

Brother Moderator and Brethren :—Your Committee on Site beg leave to report : That circumstances surrounding us over which we have had no control, we were unable to do much the most part of the year, but just at the close of it we learned there was a piece of property in Macon for sale that was thought might perhaps suit our present wants, and therefore we took advantage of the first opportunity to visit it. So we, in company with several other brethren, examined the property. There was a main building, 50x18 feet, in front, with L to it, well built with a large veranda in front. This building contains four rooms, 18x20 feet, and one hall 10x18 feet, with three closets and one bath room ; one back building 50x16 feet, containing four rooms 12x16 feet, one cistern in good order that will hold five hundred barrels of water, with 27 acres land under a very good fence. The price asked for it is \$4,000. In lieu of any other, your committee would recommend the purchase of it, if proper agreements can be arrived at between parties.

R. RAMSEY,
J. F. BOULDEN,
Commsttee.

After the above report on site was discussed and adopted, the Committee on Education was ready with the following :

REPORT ON EDUCATION.

Brother Moderator and Brethren :—Your Committee on Education beg leave to report : In surveying the ground we have gone over in our previous meetings and years we can find but little for us to do. As for drawing up reports, drafting resolution, and then making windy speeches upon them, all that has been done again and again. What we want now is action. That should be our motto and watchword. The necessity and importance of education have been explained until it is almost exhausted, and the time is come for us to go to work, if it is but under a brush arbor. We think, Brother Moderator and Brethren, the only Committee on Education we need is a

good efficient Committee on Site, with instructions to use its best judgment in getting a place and going to work, if it should be in the midst of some dense forest ; and we all rally around it without stopping to ask why it was not somewhere else. And if there are any among us that are full of the Holy Ghost and Wisdom, and can teach the rest, set him to work at our earliest convenience. And if we go to work in God's name under a brush arbor, God will give us a log cabin when we are ready for it, and when we get ready for something better will give it to us, if we continue in His name.

All of which we most humbly submit.

J. W. JAMES, Chairman.

We are informed from the reports on temperance that intemperance was very prevalent among the brethren of the State at this time. The observation of those who were appointed on the Temperance Committee was such as to force them to the point of despair, but they said: "Was it not for the faith we have in time and indomitable perseverance, we should indeed despair, and give up the task, but as we are taught by the man of patience that the constant dripping of water wears away the stone, so are we encouraged to hope that by our constant appeals to their reason and better judgment, some at length, might be persuaded to turn away from the jovial glass and begin to adorn their profession by an upright walk and chaste conversation." We can say to the credit of those who were formerly representatives of this body and many of those whom they represented, to have truly learnt that liquors do "bite like a serpent and sting like an adder." Hence they are putting their heels on the serpent's head all over this State. The fact that the saloon doors are being so prevalently closed and the cause of temperance is being agitated by those who once were the best

friends to intemperance, can not better be accounted for than to attribute it to the answer to the prayers and the result of the earnest and persistent efforts of these old pioneers who fought so earnestly and stood so firmly when the masses were against them. The following report of the corresponding secretary, Dr. J. F. Boulden, will also add to the history and interest to this association:

REPORT OF THE CORRESPONDING SECRETARY.

To the General Baptist Missionary Association :

Dear Brethren—At the return of another anniversary of our general body it becomes my duty to submit to you my annual report as corresponding secretary, compiler of the minutes, and as agent, in which capacities it was your pleasure to place me at your last meeting.

As compiler of the minutes it does not need that I should say a word, for you have them before you, and you can judge for yourselves whether that duty has been attended to properly or not.

As corresponding secretary I have tried to fulfil the duties of that office to the best of my ability. The rapid growth and increase of our district and general bodies necessarily increases the amount of correspondence. In the course of this year have been added to our regular correspondence the union of the Baptists (colored) in the State, and the union of our educational interests with those of the Home Mission Society, North. Learning that they (the Home Mission Board) were about to purchase property in a portion of our State for educational purposes, I felt it to be our duty to link our interests with theirs, and therefore I opened correspondence with them and kept it up as long as it was necessary. They did not succeed in getting it at that time, but I have since learned they have. I have not opened the second correspondence with them, but I think it highly important to combine our interests if we can.

I have also been corresponding with that portion of the Baptists in our State with whom we have heretofore

held no fellowship, and I am glad to say some of them are favorably disposed. I have also seen some of them in person and invited them to meet with us here, and I have been led to think some of them would be here. Dear brethren, if there has been any correspondence I have not attended to, it has been because I have not known about it.

As your agent I have done but little; for right at the close of our last meeting came the election, which caused intense excitement all over our State, and I felt it was almost madness to attempt to do anything like collecting. I did, however, make one tour to Jackson; more to try to collect the money belonging to the association than to do any general work. I thought, however, it was my duty to get my expenses in my route, as near as possible, as well as to attend to other business. I therefore stopped at the following places, and received the amounts opposite their names: Macon, Miss., \$12.15, \$10 of which Brother P. Deupree collected through his agent, and \$2.15 collected in the church; from New Shiloh, J. N. James, \$1.15; from Lake Station, W. Banks, \$6.10; making in all \$19.40. My expenses in the same time were \$21.20. My expenses were \$1.80 over what I collected.

While in Jackson I got our bill of incorporation approved by the governor, under the general law. I also used every means to induce Mr. S. McLain to settle and pay over the money that was due to the treasury, except going to law, and that I could not well do as a Baptist, before presenting the matter to his church, as that church is associationally connected with this body. I succeeded, however, in getting a note from him for the sum of \$47, signed jointly by him and his wife, payable two months from date, which ended the 12th of June, 1876. Not receiving the money nor any satisfaction from him, I presented the matter to his church and pastor. I have been informed that the church called him to answer, and he acknowledged the debt, and said he intended to pay it. Brother N. Goff was the first treasurer of this body, and owed the the treasury the sum of \$13.10 over and above what was drawn out when he was treasurer. He, however, has promised to be here, and he can answer for himself. Dear brethren, at your last meeting you passed an

order to have this body incorporated, and I supposed you expected me to attend to it. It is true it was not made the business of any one by an action of this body, but I did not see who was to do it if I did not; so at my earliest convenience I attended to it, and succeeded in getting it approved under the general law. As your servant I visited several associations, and among them was the Jackson association, from which I received \$10, which I paid on the old printing debt. This \$10 is all we have received from that association in two years.

Dr. Boulden, in giving a synopsis of the work of this association from its origin to this present session, said in reference to the paper that the association was publishing through him: "While we cannot extend this synopsis far, we feel it would be doing a great injustice to close it without saying a word about the periodical department. For the space of one year and one month this body had a paper in operation under its auspices. In this department, the 13 months it ran, there was collected by subscription and otherwise \$355.90, of which amount the brethren who took an interest in the department have the credit of sending in \$125. The bill for printing in that time was \$325. The bills for paper and expressage were \$92.95. Hence you see, my friends, that instead of this paper netting an income that, within 13 months, it ran in debt \$62.05." Because of the above condition of affairs in reference to the paper Rev. T. L. Jordan was moved to offer the following resolutions:

Whereas, We have all witnessed the good results of our paper known, as the *Baptist Reflector*, when it was circulating among us; and, whereas, it had to be discontinued for the want of sufficient support on the part of some of our brethren, and in a somewhat embarrassed condition; therefore be it

Resolved, We deeply regret the demise of our much favored *Reflector*, through which we have often spoken to each other.

Resolved, further, We will do all we can to pay off its present indebtedness before trying to revive the paper again.

Resolved, further, That this body does hereby re-

quest that all money that has been collected for the benefit of the paper in any of our districts be turned over forthwith to our present treasurer, Bro. A. Goodwin, subject to the order of J. F. Boulden.

Resolved, further, That as soon as practicable after the present embarrassment is removed, we will make the best arrangements we can for another paper.

The above obituary is but a sample of the many that have been published to the memory of not a few enterprises that have sprung up among us and have perished for the want of proper support.

At this meeting the deaths of Rev. Harvey Sykes and that of Daniel Dumas was reported to the association by the committee on obituary. Both were well advanced in age and had been faithful in the Master's cause in their respective fields of labor. It was said of them that they adorned the doctrine of God by an upright walk and chaste conversation. Each, like a ripe shock of corn, was plucked for the Master's use.

At this session there were represented 13 associations, 432 churches, 224 ordained ministers, 39,389 members. Money collected, \$91.85. The association then adjourned to meet with the New Hope Baptist Church, Grenada, Miss., Oct. 24, 1877. C. M. Gilmore, Moderator; R. Ramsey, Clerk; A. Goodwin, Treasurer; J. F. Boulden, Cor. Sec.

The following is the charter obtained through the efforts of the corresponding secretary, as was seen from his report to the association at Aberdeen, October, 1876:

THE CHARTER OF INCORPORATION

Of the General Baptist Missionary Association of the State of Mississippi.

PREAMBLE.

Whereas, the great end and object of the Genera

Baptist Missionary Association of the State of Mississippi is to promote the interests of religion and educational advantages among all classes under its jurisdiction and within its reach, but more especially among the ministers of the gospel, therefore it is agreed, to-wit :

Section 1. That the object and end of this association or body corporate shall be the more perfect dissemination of religion to all persons within its borders, and to effect a more perfect system of religious education to all desirous thereof, more particularly to ministers of the gospel, or those preparing for that office of the church.

Sec. 2. That P. Deupree, Marion Dunbar, Daniel Webster, R. Ramsey, J. F. Boulden, be and they are hereby declared the incorporators of this association.

Sec. 3. That the name of this association shall be "The General Baptist Missionary Association of the State of Mississippi."

Sec. 4. That the before-named Dunbar, Webster, Boulden, Ramsey, and their associates and successors in office of the association be, and they are hereby declared a body corporate, with full power to carry out and make perfect the aims of this association; that by the name and style hereinbefore mentioned they, the said incorporators, with their associates and successors in office, may, by the name aforesaid, continue in perpetuity, with full and ample power to sue and be sued, plead and be impleaded, to acquire, hold and convey property, both real and personal, to an amount not exceeding two hundred thousand dollars (\$200,000) in value, and to have a common seal, and to alter and renew the same at pleasure; that the said corporate body shall have power to establish a school or schools at any point or points in this State, that they may select as best calculated to carry out the objects set forth in this act, and shall hold their meetings at such times, intervals and places as said corporate body and the members thereof may deem best: that said corporate body shall have power to adopt and establish such rules, regulations and by-laws as the members thereof may think best for the promotion of the interests of the association: Provided, That such rules, regulations and by-laws be not inconsistent with the laws of this State or of the United

States; that the officers, executive board and treasurer of the educational fund shall be a board of trustees for any and all educational institutions that may be established under this act of incorporation, and as such they shall have power to elect a competent corps of teachers and professors for the purpose of imparting liberal education, and to remove the same whenever necessity requires it; to confer degrees and honors on those whom they may deem worthy, without limitation or restriction, such as are common to colleges and universities, whenever those departments are organized. They shall have power to fill all vacancies occurring in their body during the time of its existence, and do such other acts and enjoy such other privileges as are usual to be enjoyed by the trustees of such corporate bodies. That this body corporate may separate the educational interest from the General Baptist Missionary Association by a two-thirds vote at any regular meeting of the general body: Provided, twelve months' notice shall have been given of said contemplated separation. That this body corporate shall have power, under this incorporation, to create a ministers' and widows' fund for the purpose of aiding its superannuated and worn-out ministers, and also to relieve the wants of the widows of the deceased members who at the time of their death were in full fellowship with this association, said widows only to be eligible to said fund during their widowhood.

Sec. 5. That this association shall have the power of succession with no limit to its continuance in point of time.

Sec. 6. That five members of the said board shall constitute a quorum for the transaction of business, and said board shall call special meetings of the association, in cases of necessity, when the interests of said association would suffer by delay until the first regular meeting.

Sec. 7. That the provisions of this charter shall be liberally construed in the interests of benevolence, religion and education.

Sec. 8. That this corporation shall have effect and be in force from and after its approval by the proper authority.

P. DEUPREE. [SEAL.]

J. F. BOULDEN. [SEAL.]

R. RAMSEY. [SEAL.]

DANIEL WEBSTER. [SEAL.]

MARION DUNBAR. [SEAL.]

STATE OF MISSISSIPPI, }
 HIND Co., 1st Dist. }

Personally appeared before me, the undersigned, clerk of the Circuit Court for the first district of Hind county, State of Mississippi, Marion Dunbar, who acknowledged that he signed, sealed and delivered the foregoing charter on the day of its date, for the purposes stated therein, as his act and deed.

Given under my hand and seal of said court at office at Jackson, this 10th day of April, A. D. 1876.

[SEAL.]

B. F. EDWARDS, Clerk.

By S. LIVINGSTON, D. C.

STATE OF MISSISSIPPI, }
 NOXUBEE COUNTY. }

Before me, T. J. White, clerk of the Circuit Court in and for said county, this day personally appeared the within-named J. F. Boulden and Perry Deupree, who acknowledged that they signed, sealed and delivered the foregoing charter as their act and deed, and for the purposes therein mentioned.

Given under my hand and seal of office this, the 5th day of April, 1876.

[SEAL.]

T. J. WHITE, Clerk.

OFFICE OF SECRETARY OF STATE, |
 Jackson, Mississippi. |

I, James Hill, Secretary of State, do certify that the charter hereto attached, incorporating the Charter of Incorporation of the "General Baptist Missionary Association of the State of Mississippi," was pursuant to the provisions of Chapter 55 of the Revised Code, 1871, recorded in the Book of Incorporations in this office.

Given under my hand and Great Seal of the State of Mississippi hereunto affixed this 12th day of April, 1876.

[SEAL.]

JAMES HILL,
 Secretary of State.

STATE OF MISSISSIPPI, }
 LAUDERDALE COUNTY. }

Personally appeared this day before me, W. D. Cameron on, clerk of the Circuit Court in and for said county, the above-named Daniel Webster and R. Ramsey, personally known to me, who acknowledged that they signed, sealed and delivered the foregoing charter on the day and year therein mentioned, as their act and deed, for the purposes therein set forth.

Given under my hand and seal of office the 8th day of April, 1876.

[SEAL.]

W. D. CAMERON, Clerk.

ATTORNEY GENERAL'S OFFICE, }
Jackson, Miss., April 11, 1876. }

I have examined the within and foregoing Charter of Incorporation and find the provisions thereof to be constitutional.

G. E. HARRIS,
Attorney General.

Approved April 21, 1876.

J. M. STONE, Governor.

THE SIXTH ANNUAL SESSION OF THE GENERAL
BAPTIST MISSIONARY ASSOCIATION
OF MISSISSIPPI.

The sixth annual session of this association was called to order by the moderator in the New Hope Baptist Church, Grenada, Miss., Oct 25, 1884. After a few appropriate opening remarks by the moderator, Rev. A. J. Dent, of Pontotoc, preached the introductory sermon. It was during this year that the American Baptist Home Society located the Natchez College at Natchez, Miss., which in 1894 was moved to Jackson, Miss., and became the Jackson College. The establishing of Natchez Seminary in Mississippi, by the Home Missionary Society, at the time it was, is one of the greatest blessings that the Negro of Mississippi has ever had. Such a blessing compares favorably with his freedom—indeed it was freedom emphasized. To some of us it means more

than freedom. This association had met from year to year and had passed resolution after resolution about establishing an institution of learning. God knew we did not have the money, practical business experience, nor the men qualified to run such an institution as was needed among us; so He, who who works in a mysterious way, instead of allowing us to attempt it and make a discouraging failure for all time, sent us an institution postpaid by the American Baptist Home Mission Society and established it at Natchez, Miss, under the administration of Rev. C. Ayer, who was qualified in every sense of the term to run such an institution at such critical times. Compare the following resolution on education with the one adopted in the last sitting of this association. Read it alongside of the report of the Committee on Site for Institution, and see how God overrules the the actions of men for His glory.

REPORT OF COMMITTEE ON EDUCATIOE.

Brother Moderator and Brethren :—We, the Committee on Education, beg leave to report as follows: Whereas, an educated ministry is very much needed among us, as Baptists, to defend the doctrines of Christ, as taught in the New Testament; and, whereas the American Baptist Home Mission Society has reared an institution of learning for that purpose at Natchez, Miss., Resolved, therefore, that this General Association put forth every effort possible to sustain the same, and recommend all young brethren of this State, who are aspirants for the ministry, to attend such school. 2. Be it futher resolved, That we also recommend the Natchez College to all young men and ladies who desire to be educated for teachers and the various vocations of life. 3. We also ask that all monies collected for educational purposes since last session be forwarded at once to Elder A. Goodwin, treasurer. 4. We further recommend that this body appoint a com-

petent Missionary in each associational district, whose duty shall be to preach and lecture on ministerial education, etc., and collect means for the same, and forward all except 25 per cent. to the treasurer, which he shall be entitled to. Resolved further, that we urge upon all the churches to devise means to raise an educational fund to keep one or more pupils at said institution. Resolved, That we urge and request all churches to keep a record of all monies collected therein, and to whom paid, for educational purposes, and that they forward copies of the same to their respective associations.

H. W. BOWEN, Chairman.

At this session \$60 in cash and \$70 by subscription was donated to the Home Mission Society by this association. The following is the resolution on donation to the society and list of subscribers:

DONATION TO HOME MISSION SOCIETY.

Resolved, That the thanks of this body are due and are hereby tendered to the American Baptist Home Mission Society, and its worthy corresponding secretary Dr. S. S. Cutting, for its helping hand to us in aid of a more enlightened ministry and teachers, by the establishment of a Baptist seminary at Natchez. 2d. Resolved, That we pledge our undivided support of the same both as individuals and in church relations and that as an earnest of our appreciation of their efforts in our behalf, the sum of sixty dollars, out of the unexpended funds for "Theological School," now on deposit, be and the same is hereby appropriated as a *free-will* offering on our part to said society, and that the corresponding secretary be instructed to transmit a certified copy of these resolutions to said society, and that a warrant for said sum on the treasury be drawn in favor of said society, and be cashed and transmitted by due course to Dr. S. S. Cutting, corresponding secretary, No. 150 Nassau street, New York.

SUBSCRIBERS FOR NATCHEZ SEMINARY.

Rev. H. W. Bowen.....	\$ 5 00
Rev. A. Goodwin.....	5 00

Rev. J. Thomas.....	5 00
Rev. T. L. Jordan.....	5 00
Rev. J. Harvey....	10 00
Rev. A. Loggans.....	5 00
Rev. C. M. Gilmore.....	5 00
Jackson Association.....	10 00
Second Baptist Church, Macon.....	10 00
Palestine Church (T. L. Jordan).....	10 00

Th following shows the friendly feeling that this body sustained toward the Baptist Convention and their desire for the union of the Baptist brotherhood of the State:

“Resolved, That Bro. Muse be empowered to meet the State Missionary Baptist Convention at Port Gibson, July 15, 1878.

Resolved further, That the committee above appointed carry with them printed minutes of this session and these instructions, to-wit: We desire the “union entire of the whole Baptist family in Mississippi; we are for “the old landmarks,” and, believing that “Christ is the sole Law Giver and Judge in Zion,” we earnestly contend for the faith once delivered to the saints.

Resolved further, That this organizatson stands ready to unite with any organization having the same objects in view within the limits of Mississippi, whenever any such other organization opens its doors upon the broad basis of the doctrine that all are *equal* before the Court of Jesus—who do the Master’s will and conform their practices to a living, practical, earnest living out of the principles taught in the Gospels. All of which is respectfully submitted.

C. M. GILMORE, Chairman.

At this session the Committee on Obituary reported the deaths of Revs. P. Dupree and Marion D. White and recommended their funerals to be attended on the following Sunday during the sitting of the association.

At this session 13 associations were represented, 304 churches, 31,000 members. The following ad-

ditional names were added to the executive board: Revs. T. L. Jordan, J. Williams, M. Dunbar. Total amount of money collected was \$105.10. The association then adjourned to meet with the Mt. Helm Baptist Church, on Thursday before the fourth Lord's day in Oct. 1878. Officers: Elder A. Durham, moderator; Elder J. W. Muse, clerk; Elder A. Goodwin, treasurer; Bro. H. Mayson, corresponding secretary.

THE SEVENTH ANNUAL SESSION OF THE GENERAL
BAPTIST MISSIONARY ASSOCIATION OF
THE STATE OF MISSISSIPPI.

This session, which was to convene at Jackson, Miss., with the Mt. Helm Baptist Church, was offset by the epidemic of yellow fever, hence the association did not meet in its seventh annual session till it was called together by the executive board to convene with the Second Baptist Church of Canton, Miss., Oct. 23-25, 1879. On the 23rd of Oct. 1879, the association met and was called to order by the moderator, Elder A. Durham. He then made appropriate explanatory remarks as to the change of place and time of meeting. The introductory sermon, which was to be preached by Elder Harvey at Jackson, was preached at this juncture from Acts 10:33. The following plan for doing missionary work was adopted:

REPORT ON MISSIONS.

1st. That the State be divided into four districts, and a missionary be appointed for each one.

The First District shall be composed of the counties of Tunica, DeSoto, Marshall, Benton, Lafayette, Panola, Coahoma, Tallahatche, Yalobusha, Grenada, Montgomery, Carroll, Leflore, Sunflower, Bolivar, Washington, Issaque-

na, Holmes, Attala, Madiam, Yazoo, Sumner, Quitman and Tate.

The Second District shall be composed of the counties of Warren, Hinds, Claiborne, Copiah, Jefferson, Lincoln, Franklin, Adams, Wilkinson, Amite and Pike.

The Third District shall be composed of the counties Lauderdale, Newton, Scott, Rankin, Simpson, Smith, Jasper, Clarke, Wayne, Jones, Covington, Lawrence, Marion, Perry, Greene, Hancock, Harrison and Jackson.

The Fourth District shall be composed of the counties of Tippah, Alcorn, Tishomingo, Prentiss, Union, Pontotoc, Lee, Itawamba, Monroe, Chickasaw, Calhoun, Choctaw, Oktibbeha, Lowndes, Winston, Noxubee, Leake, Neshoba, Kemper and Clay.

It shall be the duty of the missionary appointed under the resolution forming the above districts, to visit each Baptist church at least once a year, in the capacity of a missionary. He shall, if agreeable with the church, take a collection for missionary purposes, and defray his own expenses from the amounts received, from time to time, and report the same at the next general meeting of the association.

The following are the appointments for the several districts:

First District—Elder J. Crawford, Goodman, Miss.

Second District—Elder E. M. Cunnegin, Magnolia, Miss.

Third District—Elder A. Durham, Vaiden, Miss.

Fourth District—Elder A. Goodwin, Shuqualak, Miss.

The above scheme was formulated by Hon. J. J. Spellman who had by this time become very prominent among the brethren of this association. During this session, for some cause, the secretary failed to make a record of the various reports of committees, hence we cannot see what further was done pertaining to the educational interest of this association at this period. During the past year 366 deaths of members belonging to churches of this association were reported. Among these were the deaths of

Revs C. M. Gilmore and P. Gallady whose funerals were attended, during this session by Elder Goodwin, on recommendation of the committee on obituary. The following associations with delegates were represented in this session:

Associations.	Names of Messengers.
Palo Alto.....	Elder G. Mullins
Spring Hill.....	Elders J. Henry, L. Johnson, D. D. Ford
1st New Hope.....	Elders G. W. Gordan, P. Pringle
2nd New Hope....	Elders Rymsey, Muse, Goodwin, Jordan
Zion.....	{ Elders J. Harvey, A. Durham, L. Freeman,
	{ M. J. Patterson, A. Loggins, J. Curtis.
Grenada.....	Elders A. J. Williams, S. Q. Thomas
Whitfield.....	Elder A. Loggins
Mt. Moriah.....	Elders F. Tyler, A. Loggins
Bethel church, M. Co.....	Brethren J. Lossen, M. Moore
W. W. of Baptist Union.....	Elder I Crawsord
Missionary Association.....	A. Broadnacks
Mad. Co. Assn.....	J. Williams, J. Sullivan, J. J. Spellman
Enterprise Association.....	By letter
Mt. Olivet.....	Elder A. Henderson
Holly Springs.....	No report
Mt. Olive.....	No report
Booneville....	No report
Ripley.....	No report
Jacksob Association.....	No report

The statistical table is far from being complete hence we do not record it in full. More than 600 churches were represented. Total amount of money taken was \$178.60. Officers were as follows: Rev. A. Ramsey, moderator; Rev. J. W. Muse, clerk; Rev. T. L. Jordan, corresponding secretary; Rev. A. Goodwin, treasurer. The association then adjourned to meet in its eighth annual session with the Winona Baptist church, Oct. 21, 1880.

THE EIGHTH ANNUAL SESSION OF THE GENERAL
BAPTIST MISSIONARY ASSOCIATION OF
MISSISSIPPI.

The General Baptist Missionary Association met for its eighth annual session with the Winona Bap-

tist Church, Oct. 21, 1880. The meeting was called to order by the moderator, Rev. R. Ramsey. The introductory sermon was preached by Rev. G. W. Harris, because of the absence of Rev. A. J. Williams, the appointee. Rev. R. A. Cohron, messenger from the Baptist State Convention, having arrived, was introduced to the association, after which he made very fitting and appropriate remarks in reference to the work of the convention which he represented. It was at this session of the General Association of Mississippi that Rev. E. B. Topp, who figures so conspicuously in the Baptist State Convention of Mississippi, made his first appearance, simply as an annual member. He began here by taking prominent parts both in the devotional exercises and business part of the association. He has been one of the most active members since then. At this juncture the application of Lebanon Association was taken up, and there being some churches, the members of which practice foot washing, and ministers who pretend to bless children, these two subjects were discussed some time, and on the promise of the messengers to try to stop it, the association was received as a member.

The following report on education was adopted :

REPORT ON EDUCATION.

* * * * *

We are rejoiced to know that the system of common education furnished by the State is available to us, and meets in some degree our present wants. In these schools our children may receive the rudiments of an education.

There are other institutions of a higher grade of learning open to us, which we commend to the consideration of our brethren, among which we mention the Alcorn University, which is maintained by the State; also

Natchez Seminary, under the auspices of the Home Mission Board, which is located at Natchez, Miss., and Leland University, in the city of New Orleans, La.

We would commend these last-mentioned schools to our young brethren who believe themselves to be called of God to the work of the ministry.

I. CRAWFORD,	} Committee.
A. J. WILLIAMS,	
J. W. MUSE,	
R. A. COHRON,	

This session was characterized by several instructive lectures by Dr. Zealy. The first was on the "New Testament Church;" second on "The Call of God to the Gospel Ministry." He also gave a lecture to the females of the congregation. The association gave Dr. Zealy two collections, which amounted to the sum of \$16.30.

The moderator being empowered to appoint messengers to the National Foreign Missionary Convention, which convened at Montgomery, Ala., designated the following brethren: Revs. H. W. Bowen, J. W. Gordon, J. W. Muse, J. Harvey, T. L. Jordon, A. Reed, R. Ramsey, A. J. Dent, G. W. Harris and E. M. Cunnigen. At this juncture the subject of the association having a school was taken up, and after many of the brethren gave their views, the corresponding secretary was authorized to select several places as sites, and then report the same to the members of the board.

The Committee on Obituary reported the deaths of Rev. R. M. Ryland, I. Hutson, A. Miller, J. H. Thomas and J. W. Spencer, whose funerals were preached during this session by Elder J. W. Muse.

The total amount of money received was \$161.80. The officers were as follows: Moderator, Rev. R. Ramsey; clerk, Rev. J. W. Muse; treasurer, Rev. A.

Goodwin; corresponding secretary, Rev. T. L. Jordan.

The association adjourned to meet with the Terry Grove Baptist Church, Terry, Miss., Oct. 20-23, 1881.

THE NINTH ANNUAL SESSION OF THE GENERAL
BAPTIST MISSIONARY ASSOCIATION OF
MISSISSIPPI.

The ninth annual session was called to order by the Moderator, Elder R. Ramsey, who gave a brief and timely speech before turning to the business of the association. The introductory sermon was preached by Rev. J. W. Muse. At this session the subject of running an institution of learning was again taken up for discussion; actions were taken upon it; subscriptions and donations were made to establish said school. I see no special reason stated in the minutes or elsewhere why they failed to follow up the interest they first manifested in Natchez Seminary. Since they renewed their interest when the Home Mission Society at New York decided to remove the seminary from Natchez to Jackson, Miss.; we have reasons, at least, to conjecture that the members of the General Association were not satisfied with the location of Natchez Seminary, and that is why they grew cold toward it.

The following comprehensive report of the corresponding secretary touches upon several points of interest at this period of this association's history.

Report of Corresponding Secretary Rev. T. L. Jordan:

Dear Brethren: As your corresponding secretary, it becomes my duty to make my annual report. I am glad to say that thus far all is moving on in a quiet way. I have spared no pains in trying to get in possession of all

the facts that would be of interest to this body. We are composed of the local associations in the different parts of the State which, if properly worked up, would go a long way in doing much good in developing the numerical strength of our denomination in the State. There are in this body twenty four local associations, containing a total membership of 41,571. An able army— a large army! to do work for our Captain and Leader, Jesus Christ. The money sent by this *vast* army to carry out *their* plans last year was \$12,605. *It is less than 31 cents per capita..* I wrote to many of the brethren, begging them to increase the contributions. You see it has not been done. Why—I can not tell. Brethren, we, in the next year, are to raise fifteen hundred dollars to permanently establish our cause in this State. The work of education is receiving great attention, strongly advocated and supported in many of our local associations; and brethren, the people are expecting much from us and we must meet their wants. We have been agitating temperance from our origin and now it has taken a hold on the public mind to such an extent that we are almost ready to say: “Thanks be to God that gave the victory!” That grandest of the grand curses to the church—let us make war on this gigantic evil! Truth to God, justice to our religion, to the widow and orphan, will justify the *war on the evil*.

At our meeting last year you made it my duty to put in nomination places for the purpose of locating a theological and normal school. This I did by nominating Jackson, Meridian, Macon, Columbus, West Point, and Aberdeen. The vote stands as follows; Jackson 5, Meridian 3 Columbus 12—giving Columbus a majority over all the places voted for. I hope that such information will be both satisfactory and valuable. Also, in the place mentioned, the body can obtain five acres of good land for the amount of two hundred and fifty dollars, if you purchase now. This land lies in the city. There are also four railroads running into this place. I hope it may be through favoritism to say that the place is a good one and I earnestly hope that such may give you general satisfaction, though I fear it will not. Yet, all of us cannot have this school at our doors; therefore, we should submit to the

will of the many, as expressed above. I do say we have talked enough, now is the time for action. It is only action that accomplishes anything. The Scriptures teach us to work, "For it is I that worketh in you both to will and to do of my good pleasure;" again, "Go work today in my vineyard;" all of which expresses action, human exertions. "Yield ye yourselves servants to God."

OUTLOOK FOR THE FUTURE.

This is very promising. The Madison County Association has expressed a desire to unite with us again, after having withdrawn from us for two years. Others, I have been informed, expected to join with us at this session, while many in the southern and western portions of the State up until recently have known nothing of our organization heretofore. They have the subject of the unity of the Baptists under contemplation, which by prudence and frugality will result in great good.

OUR FOREIGN WORK.

I attended with others the Foreign Mission Convention held last November in Montgomery, Ala., whose motto is that "the field is the world, but Africa is our special field—the land of our fathers' pride." Now that such a convention is organized, they look for Mississippi Baptists to be among those that do. "Blessed are they that do his commandments."

OUR MISSION WORK.

This department of our work is wanting in system as well as support. Our missionaries have been compelled to leave the fields of their labor for the want of support. It could be avoided if the association would increase the donations for the missionaries' support—would help the missionaries to remain in the field all the year. Is it not a sin to allow our master's cause to suffer under our eyes? It is more blessed to give than to receive. J. M. Muse is the vice president of that work for Mississippi; your corresponding secretary is a member of the board of managers, from whom perhaps you can get any needed information.

COMMUNICATION.

We need a paper that we could speak to one another

from the different parts of the State; that we could make our ideas and wants known to the public other than having to write very much. Now, by the way of conclusion, let me say this by way of a suggestion, that each association pledge itself to the support of these objects that I have mentioned above. Hoping, my brethren, this may give to you some idea of our general condition.

With this I submit to you my report and subscribe myself

Your ever ready servant,

T. L. JORDAN.

OBITUARIES.

Bro. Moderator and Brethren: We, your committee on obituaries, beg leave to report the deaths of Elders William Weakly, N. Goff and J. McGee. All of these we report to your body in condolence and submission to the will of our Heavenly Father, praying that God will protect and take care of their families. We share their sorrow and divide their grief. A word of tenderness kindly spoken often heals a broken heart.

Officers were as follows: Elder R. Ramsey, Meridian, Miss., moderator; Elder J. W. Muse, Macon, Miss., clerk; Elder A. Goodwin, Shuqualak, Miss., treasurer; Elder T. L. Jordan, Columbus, Miss., corresponding secretary.

Other Members of the Board—Elder G. W. Harris, Brandon, Miss.; Elder J. Harvey, Winona, Miss.; Elder S. P. Martin, Grenada, Miss.

The association received from all quarters this session \$318.65. Adjourned to meet with the Second Baptist Church, Macon, Miss., commencing Oct. 18, 1882.

THE TENTH ANNUAL SESSION OF THE GENERAL ASSOCIATION OF MISSISSIPPI.

This association met for its tenth annual session with the Second Baptist Church, Macon, Miss., Oct. 18, 1882. Called to order by Moderator Ramsey.

After devotional exercises Rev. J. W. Muse preached the introductory sermon from Tim. 4:12: "Let no man despise thy youth, but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." At this time Dr. J. F. Boulden, who was for years corresponding secretary of this association, and was with it from its origin, was then pastor of a church in Washington, D. C., and sent a letter of greeting and Godspeed. The Home Mission Society was represented in this body in the person of Dr. A. H. Booth, who was then general State missionary of Mississippi under the auspices of said society. Elders R. Ramsey and T. L. Jordan were appointed delegates from this body to the anniversary of the American Baptist Home Mission Society at Saratoga, New York, May, '83. In this session Rev. O. Spradley represented the A. B. P. Society in the capacity of S. S. agent. His message of love and good work was well received. The report of the corresponding secretary, adopted by this body, will explain its attitude in reference to the school it proposed to build at Columbus, and its hearty endorsement of the Home Mission Society in moving the Natchez College from Natchez to Jackson, Miss.

CORRESPONDING SECRETARY.

Dear Brethren—As your corresponding secretary, it becomes my duty to report. I am glad to say that thus far all is moving on quietly. I feel that I did my best with subjects and business coming before me, though my labors have been more extended over school and missionaries' condition on our home field. There is little or no interest, I am sorry to say, given to this work. Foreign missions need our sympathy and support. It seems we might do more to carry out the object and design of this association.

Our organization is very imperfect. To this end we ought to spend our best energies. At one time this year I believed the General Association would go asunder, but all is well. I did my best to hold it together, and spent restless nights with weariness of body and mind.

MOME MISSIONS.

My Dear Co-Workers—It seems to me quite a problem to know why no more real interest is given to this work. It has been in the background two years. Our efforts to keep up a self-sustaining mission has signally failed. We need no argument to show the want of a well digested mission force. The missionaries being poor, often have to seek callings other than the mission field. *What can be done I cannot say.* We cannot forget that the muzzled ox must be fed. We need a strong man to do this work, not lifting collections everywhere, but build waste places and go in destitute regions of our Zion. Oh! how much better the results! If we find such a man let us take him in our employ. We need a stronger mission spirit, and the arm of such a servant must be held up. I call your whole attention to this field, and let the world see we are missionaries in practice, at well as theory.

The Foreign Mission Convention met in Macon, Ga., this year, and will meet, perhaps, in this State, in 1883. Your delegates, as a whole, did not attend. You were ably represented by Rev. R. Ramsey, D. Webster, and others. I could not attend, owing to sickness and death in my family; also, burdened with building a new house of worship. This convention deserves a very deep and earnest consideration from us, for it is doing a noble work. Let us give our sympathy and pecuniary support as God prospers us.

EDUCATION.

Education, among the purposes of this association, is receiving more attention than ever before, as seen at Terry, for a Normal and Theological Institute at Columbus, Miss. Your committee on purchase of site, purchased, but deferred final payment until your meeting here. Just before your committee were ready to settle for site, a communication from the officials of the Home Mission Society,

desiring us to wait and not purchase until we heard from them again, was received. Since then they have agreed to move the school from Natchez to Jackson, and asks us to join them in building said school. The Baptists all over the State are earnestly requested to help them. It is said the following associations have purposed building schools in their respective districts, viz.: Spring Hill, Monroe county; Pontotoc, Pontotoc county, and First New Hope, Lauderdale county. There will be many failures in the attempt to have a school at every man's door, and much loss of time and money. Of course, in my judgment, this is not for the best. In spite of the many oppositions, the site of the school would have been purchased had not that deserving and respectable Christian body, the Home Mission Society, asked our indulgence. I hope you will concur with your committee in its action. We will abandon the building of the institute at Columbus, and promise to raise one thousand dollars for the school at Jackson. Many associations have money on hand for schools. Why not unite with us, and send all they have for the above purpose? We are closer together, and understand each other better. The people are with us, and the sympathy of the white Baptists is also with us. We rejoice over the past and faithfully hope for the future, as it indicates God is on our side. He has led us, His blessings rest upon us. We need more educational advantages, and they are widening every day. We are now at Appiforum; let us up.

Your humble co-worker,

T. L. JORDAN, Cor. Sec.

REPORT OF COMMITTEE ON EDUCATION.

Your committee feel that it is no longer necessary to insist on an educated ministry; but to go to work, and have them educated by district associations or otherwise. We hail with joy the steps being taken now in this State, that those in regions of darkness may see great lights, both intellectually and spiritually. We want men fully equipped and thoroughly conversant with the rich biblical truths.

We earnestly ask every church to sustain the school

to be built at Jackson with their prayers and their money. Brethren, your pledges are good—pay them, and the enterprise will be a success. Many patrons who send their children to other schools will of course send them to Jackson. We desire our children to be under the careful training of Rev. C. Ayers. As this subject is taking such broad and different shapes in our churches and pulpits, we hope immediate action will be so convincing that those biblical truths held from the Bible by us will bloom and blossom as the rose.

We further ask every association, church and individual to unite and make one grand school at Jackson, of which we will be proud.

Total amount of money on hand this session, \$301 10. The association adjourned to meet with Mt. Helm Baptist church, Jackson, Miss., Oct. 24-28, 1883.

EXECUTIVE BOARD AND OFFICERS.

Rev. R. Ramsey, Meridian, Miss.....	Moderator
“ J. H. Nichols, Macon, “	Clerk
“ A. Goodwin, Shuqualak, “	Treasurer
“ T. L. Jordan, Columbus, “	Cor. Sec'y

OTHER MEMBERS OF THE BOARD.

Rev. J. W. Jordan.....	Toomsba, Mississippi
“ J. Harvey.....	Winona, “
“ S. P. Martin.....	Grenada, “

THE ELEVENTH ANNUAL SESSION OF THE GENERAL BAPTIST MISSIONARY ASSOCIATION OF MISSISSIPPI.

The General Baptist Missionary Association of Mississippi met in its eleventh annual session with the Mt. Helm Baptist Church, Jackson, Miss., Oct. 24, 1883. The moderator, Rev. Ramsey, called the meeting to order with appropriate introductory remarks, and at 8 p. m. preached the introductory sermon from Prov. 4:18. Theme: “Perseverance of the Saints.” Rev. H. Woodsmall held a Ministerial

Institute, which was animating and instructive. Revs. Drs. J. F. Boulden and H. F. Sproles followed Rev. Woodsmall with appropriate remarks pertaining to the institute. In fact, this session was made more interesting by a number of lectures, addresses and essays from noted men among the Baptists of both races. Dr. H. F. Sproles, Rev. H. Woodsmall, Dr. J. F. Boulden, Hon. J. J. Spellman, Rev. H. McKinney, Rev. T. L. Jordan, ex-Senator R. Gleed, Rev. Charles Ayer, all of whom had specified time in this session to deliver lectures, address and read papers. Hence much of the time was spent in speech-making; yet this session was fraught with much earnest and honest work, and schemes for the advancement of the Master's kingdom in its various departments of labors, as will be seen from the following reports and resolutions:

CORRESPONDING SECRETARY'S REPORT.

Dear Brethren—Being your corresponding secretary, it is my duty to report to you for the associational year ending October 24th, 1883.

The people have taken more interest in education, and both Home and Foreign Missions, than ever before; yet there are many destitute places within the bounds of this Association, into which missionaries should be sent. We should change our mode of doing missionary work, should take more in ministerial education, and should be more liberal in our donations, that our seminary may stand second to none in a financial sense.

* * * * *

FOREIGN MISSIONS

Are receiving much attention. Every believer in Jesus Christ should aid in propagating this work. The Baptist Foreign Mission Convention convened in Manchester, Virginia, and I attended it. Bro. H. McKinney, of our State, was ordained and appointed as missionary to Africa.

He is a young man and a graduate of Natchez Seminary. We should freely support him; also those appointed from Virginia. The denomination is watching to see what our State will do in this matter. Signs of the success of this work are encouraging. Rev. W. W. Colly labored awhile this year in our State, raised a handsome sum of money, and organized missionary societies. The constitution of these societies tells how to do this work.

EDUCATION.

Since our last meeting the American Baptist Home Mission Society has decided to move the Seminary from Natchez to Jackson, Mississippi, and have bought land in Jackson for the school building, and wish us to aid in its support. The society would have moved it before now, if it had been possible. The society appointed me financial agent for the school last December; I continued in the work three months, raised \$414.95, and appropriated it to the object for which it was designated.

* * * * *

I take the following from the great speech of the Hon. J. J. Spelman, delivered before the meeting of the American Baptist Home Mission Society, convened at Saratoga, N. Y., May, 1883: "The question is revolving in the minds of many why it is that 90,000 colored Baptists of Mississippi are doing so little beyond the sustaining their immediate church work. I answer that they have never been taught to make missionary contributions." Is this because their leaders are not posted on the duty of giving? No; they teach their churches to give them; failing in this, they stand as a mass, and prevent the churches from discharging this duty. Any one loving the truth will not deny this.

UNION OF MISSISSIPPI BAPTISTS.

Your board directed me to confer with the brethren of the Baptist Convention of this State, relative to this subject. I did so, but got no reply. I did hear, verbally, that they appointed a committee to meet us at this session to confer on the matter, but do not know it to be so. There is no reason why we should not unite, as we are one

in Christ Jesus. Since we are one in Christ, we should be one in organization, and the prosecution of his work.

In conclusion, will say, that I have not noticed the local associations that are trying to build colleges of their own, as time will show them the impossibility of such a thing.

Hoping this will give you all needed information,
I am your obedient servant,

T. L. JORDAN, Cor. Sec'y.

Following is the

REPORT ON HOME MISSIONS:

Dear Brethren—Your committee on the above subject, beg leave to report. The claims which this subject has upon us are so numerous and important, that they call out to the Baptists of Mississippi, as with the tongue of a trumpet, to unite in one determined and vigorous body for successful operation. The great majority of colored Christians in this State are Baptists in faith and practice, and their influence for the spread of the true doctrines as taught in the New Testament stands prominent above all others. This being our situation, the question then arises, what has been done in the past, what is being done now, and what is proposed for the future? The past presents an alarming picture of a division among the Baptists, not upon doctrinal grounds, but upon the mode and manner of spreading the Gospel of the Son of God. It is apparent to every well wiser of the Baptist faith, and its earnest and devoted members, that the uncalled for differences should be cast aside, and a unification of all bodies upon such a basis as will preclude any further disagreement as to our work. We feel it incumbent upon us as Christians to make the effort at this meeting to carry out these suggestions in a spirit of true Christianity and brotherly love. Our condition at this time presents a vast army of people, powerful in influence, ready and anxious to lend a hand in spreading this Christ-like work of Home Missions. Paul says that, "he who provides not for own, is worse than an infidel." This should admonish us to kindle a new interest in Home Mission work, and secure the harvest, which is ready for us.

The future, brethren, demands our earnest attention,

and a wise Christian prudently suggests, that our already existing interests be strengthened, and an aggressive policy be inaugurated to occupy new fields, that give promise to be fields of great usefulness. Your committee would recommend the appointment of a Board on Home Missions, whose especial duty it shall be to carry into action the thoughts suggested in this report. The said board to be composed of five members, a majority of whom shall be located in the center of the State.

Respectfully submitted,

J. J. SPELMAN, Chairman.

W. S. PLEASANT, Secretary.

At this time neither of the State Missionary Societies for women had been organized. Their society work was generally confined to their churches. To extend their sphere of usefulness was being agitated by most of the brethren, hence quite a feeling in that direction had been generated. With a view to encourage the women to enter upon a more comprehensive work Rev. Jordan was asked to read an essay on "Woman's Work in the Church." He thus responded by developing the following topics:

1. They are a great part of the church.
2. They have been thus far overlooked in the general work of the church.
3. We wish to show their sphere of work, as we wish to connect their religious societies with the general work of this association.

Sisters, it is your sex that won more to the religion of Jesus Christ than any other part of human society. We ask your co-operation with us by organizing yourselves upon the following plans, which we present to you, believing you will act upon it:

1. Organize a Missionary Society in your church.
2. Have the members pay a monthly fee of—cents.
3. Take a collection every three months for the following objects, have a specified time for each one separately: Home missions, foreign missions and our seminary, located at Jackson, Miss.

4. Send home mission to the treasurer of the home mission board, and money for our seminary to the treasurer of the educational board.

Respectfully submitted,
T. L. JORDAN.

The following resolutions were adopted:

Whereas, We wish to utilize more of the intelligence and consecrated piety of women in our churches, therefore be it

Resolved, That there be a committee of five appointed to revise the constitution of this association, so as to allow the missionary societies of our churches to be represented in this body.

Resolved, That said committee be instructed to take into consideration the necessary changes in the constitution of this body.

Whereas, The great lecture system established by ex-Senator R. Gleed, under the auspices of the Central Earnest Workers's Association, of Columbus, Miss., for the moral, intellectual and industrial improvement of the colored race of this State; and,

Whereas, The success of the said association will greatly aid in the elevation of our race; therefore, be it

Resolved, That we heartily approve of the plan set forth by said association.

T. L. JORDAN.

It was in this session that the "Home Mission," "Foreign Mission" and "Educational Boards" were created to look after their respective work in connection with the general association.

In the minutes for 1883, I see no report of the treasurer or financial committee appointed by the chairman of the association, hence I judge they made no reports. The money seemed to have been generally collected by the financial agent. The money reported at this session was as follows:

Rev. H. Woodsmall reported.....	\$ 73 65
Rev. T. L. Jordan (financial agent).....	715 10
Rev. S. P. Martin, missionary.....	107 95
Rev. J. H. Nichols, missionary.....	34 40

Total amount reported..... ..\$931 10

OFFICERS.

Rev. R. Ramsey, Meridian, Moderator.

Rev. H. W. Bowen, Macon, Clerk.

Rev. T. L. Jordan, Columbus, Corresponding Secretary.

Rev. J. Harvey, Winona, Treasurer.

* * * * *

The association adjourned to meet with the Hope Well Baptist Church, Holly Springs, Miss., Oct. 22, 1894.

THE TWELFTH ANNUAL SESSION OF THE GENERAL
MISSIONARY BAPTIST ASSOCIATION
OF MISSISSIPPI.

The twelfth annual session of the General Missionary Baptist Association of Mississippi convened with the Hopewell Baptist Church, Holly Springs, Miss., Oct. 22, 1884. Elder Ramsey, Moderator, called the meeting to order and made some introductory remarks. The introductory sermon was preached by Rev. S. P. Martin, from I Cor. 3:9. The welcome address was then delivered by Bro. J. L. Upshaw, which was responded to by Rev. J. F. Boulden. Prof. W. B. Highgate, President of the Normal at Holly Springs, was presented to the association, made an excellent address and extended an invitation to the delegates to visit his school, which they did. Rev. E. D. Miller, pastor of the (white) Baptist Church, was introduced to the association, and made some interesting remarks. It was at this session that the Baptist State Sunday School Convention was organized with the following officers:

President, Bro. J. J. Spelman; first vice-president, Rev. N. T. Thomas; second vice-president, Rev. R. Ramsey; secretary, Rev. J. H. Nichols; corresponding secre-

tary, Rev. S. P. Martin; treasurer, Bro. P. H. Mullins.

Following boards were appointed for the various branches of work of the association:

Home Mission Board—Revs. S. P. Martin, L. Freeman, J. Harvey, H. L. Young, A. Durham, P. H. Mullins, and N. T. Thomas. Location, Winona.

Education Board—Bro. J. J. Spelman, Rev. M. Dunbar, A. Reed, T. L. Jordan, H. W. Bowen, Jordan Williams, W. S. Pleasants. Location, Jackson.

Foreign Mission Board—Revs. J. H. Nichols, H. Watson, R. Ramsey, J. W. Gordan, W. H. Harris. Daniel Webster. Location, Meridian.

Rev. E. B. Topp and Dr. F. Boulden gave very instructive and interesting lectures to the Sunday school the following Sunday. They were eye-openers to the pupils, and filled the teachers and officers with the determination to do more for the Master in that portion of his vineyard. The following brethren were appointed as delegates to the Baptist Foreign Mission Convention, which met in New Orleans, La., on Wednesday before the fourth Sunday in September, 1885: Dr. J. F. Boulden, T. L. Jordan, R. Ramsey, H. W. Bowen, J. H. Nichols, A. Reed, N. T. Thomas, C. H. Thomas, P. A. Smith, H. L. Young, T. L. West, G. S. Gaddis, S. P. Martin, G. W. Cohron, G. Hunter.

The corresponding secretary made the following report:

CORRESPONDING SECRETARY'S REPORT.

OFFICE OF THE CORRESPONDING SECRETARY OF
THE GENERAL MISSIONARY BAPTIST ASSO-
CIATION OF MISSISSIPPI.

COLUMBUS, MISS., Oct. 20, 1884.

Dear Brethren: At the close of another associa-

tional year it becomes my duty to submit to you my report for the year ending October 22, 1884:

* * * * *

EDUCATIONAL WORK.

Bro. J. J. Spelman, who is chairman of the State educational board at Jackson, and as financial agent of the Jackson Baptist College, appointed by the society, has done a good work for education in this State.

* * * * *

HOME MISSIONS

Has also received a quickening impulse this year to that compared with other years. It is also true that this important subject has been much overlooked. Evidence accumulates of a growing interest in home missions. More churches have contributed than in former years, and their contributions are larger. Information is continually asked of your servant. The home mission board, sometime in November, appointed the Rev. J. F. Boulden as institute lecturer and State evangelist, who will make his own report.

FOREIGN MISSIONS

Are no less important, and no less a duty, and no less a command of God than the command: "Commence at Jerusalem." As you are doubtless aware that the fifth annual meeting of the Foreign Mission Convention has recently held its session in our State, at Meridian, with the Rev. Mr. Ramsey's church. It was one of the most successful meetings known in the history of that body; a meeting in which our brother McKinney was actually employed as a missionary to Africa; the fact that he is a Mississippian, educated in our school, sent from our shore as a member of our church, ought to inspire us with an energy unequalled by any for that work. I will here state that Mississippi must raise seven hundred dollars, for this work alone. I intend to lead off with thirty of this amount.

* * * * *

WOMAN'S MISSIONARY SOCIETIES.

At the last session you authorized your servant to

draw up a Constitution for Women's Missionary Societies in the churches of this body, which document was to appear as a part of your proceedings, which duty was complied with and forwarded to the clerk, but for some reason, only known to him, he did not put it in, and for the neglect of which I hope he is prepared to explain to this body. That these Societies are much needed none will deny.

* * * * *

CORRESPONDENTS.

Number letters received, 400; answered, 250; money from Pontotoc, Rev. P. A. S., \$4.50; our minutes are sent to the following State Conventions and returned: Alabama, Georgia, New York, Vermont, Virginia, Tennessee, Texas, Kentucky, Maryland, Philadelphia and Boston.

Your obedient servant,

T. L. JORDAN.

* * * * *

The various Boards then made their reports. I should give these reports in full, because much history of the association is in them; but space will not allow.

The Home Mission and Educational boards were organized in connection with this association, Dec. 7, 1883. Dr. J. F. Boulden was agent for the Home Mission Board, who made a report for the first year, as having traveled 1750 miles, preached 69 sermons, delivered 40 lectures, held 14 institutes. attended 7 conventions, associations, etc. Collected \$220.85. Rev. J. Harvey, president; H. L. Young, secretary of the board.

The report to the educational board shows that the fostering of Jackson College was its object; \$537.02 was collected during the first year of its existence. H. W. Bowen, T. L. Jordon, J. J. Spellman, E. B. Topp composed this board.

The total amount of money received from all sources this year was \$1242.32. The officers were as follows:

Rev. R. Ramsey, Meridian, Moderator.

Rev. H. W. Bowen, Macon, Clerk.

Rev. T. L. Jordan, Columbus, Cor. Secretary.

Rev. J. Harvey, Winona, Treasurer.

The association adjourned to meet with the Missionary Union Baptist Church, Columbus, Oct. 21, 1885.

THE THIRTEENTH ANNUAL SESSION OF THE GENERAL
BAPTIST MISSIONARY ASSOCIATION OF
THE STATE OF MISSISSIPPI.

The thirteenth annual session of the General Association of Mississippi met with the M. U. Baptist Church Columbus, Oct. 21, 1885. The Moderator, Rev. Ramsey, called the meeting to order and addressed it with appropriate opening remarks. The introductory sermon was then preached by Rev. S. P. Martin, from Dan. 2:44.

The Committee on Programme reported the following topics for discussion:

Thursday, 3:00 P. M.—“Missionary Field at Home,” Dr. J. F. Boulden and Prof. H. Woodsmall.

Friday, 3:00 P. M.—“Intellectual and Moral Development of the People,” Rev. H. M. Thompson.

Saturday, 3:00 P. M.—“Mission Work in Africa,” Rev. J. H. Nichols.

After which Rev. C. E. Dobbs, D. D., pastor of the white Baptist Church, was introduced. He made some appreciative remarks, and encouraged correspondence of this body with the Baptist State Convention, which convened in Meridian, July, 1886.

The subject of union of the two State organiza-

tions was being agitated more and more by the leading brethren of both bodies. They would confer with each other, when opportunity afforded, upon said subject; finally in this session a telegram, concerning consolidation, was received from the South Mississippi Baptist State Convention's executive board, whereupon the following committee was appointed to confer with a committee from said Baptist Convention:

Revs. R. Ramsey, H. W. Bowen, Dr. J. F. Boulden, J. H. Nichols, S. P. Martin, H. L. Young, T. L. Jordan, Hon. J. J. Spelman, J. W. Ezell, H. M. Thompson, A. W. Moss and Elder O. Spratley.

Finally the corresponding secretary was instructed to inform the South Mississippi Baptist State Convention of their willingness and readiness to unite with them upon the principles of religion, truth and righteousness. No more was done or said about this matter in this session.

After a praiseworthy discourse on prohibition from the 94th Psalm, 20th verse, by Elder W. S. Pleasant, the Temperance Report was introduced and discussed. After its adoption, Mrs. L. D. Bull and Miss Rosa Taylor, workers under the auspices of the Women's American Baptist Home Mission Society, were introduced. Mrs. Bull gave a short but interesting talk on "The Pastor's Relation to the Church and Sunday school." Miss Taylor also made some cheering remarks, expressing her interest and desire to labor for the Lord.

Mrs. Bull also had something to say on the subject of Temperance, as the subject was already hot and she being a strong advocate of the same. The corresponding secretary then made the following report:

OFFICE OF CORRESPONDING SEC'Y, }
Columbus, Miss., Oct., 1885. }

Dear Brethren: It was thought that the creation of three separate mission boards as mediums for this body would increase the interest of the churches and individuals to greater effort for the accomplishment of more in the future than had been in the past. This hope has been realized in a very limited measure; still we are hopeful of much better results in the future.

* * * * *

Every association connected with this body has spread on its minutes very high-sounding resolutions—in words, beautiful, but in deeds, nothing, compared by members. It is now time to seek that blessing which comes to those who do the commandments.

We, your representatives, thought it good to establish a

FOREIGN MISSION BOARD,

having its headquarters at Meridian, to aid the Foreign Mission Convention of the United States of America, in spreading the gospel of Christ before the heathen in Africa, so that they may be saved by it.

* * * * *

That Mississippi Baptists might do their duty the Foreign Mission Board was organized, so that church societies, district associations, churches, Sunday-schools and women's missionary societies might contribute through it to the foreign work in Africa, and to the support of our beloved brother, Rev. H. McKenney, now employed as preacher and teacher.

The Home Mission Board is enabled by your support and encouragement to push the work in our home field, which is white unto harvest, with so few efficient laborers at our command. * * * More people have heard the gospel from the lips of our missionaries than in any one year before this. More laborers have been employed and more churches and persons have contributed to this work than heretofore. Hence we are still encouraged to enlarge our forces.

Down upon the seacoast one grand man (Rev. Taylor

Frierson) has held the fort for us for years. He now needs our assistance in a substantial way. Let him not give up, by force of circumstances, to "Rum and Romish," but send back the cry, "Hold the fort for I am coming."

THE EDUCATION BOARD

is in need of funds as never before. Many a worthy young man that that could be made apt to teach, is turned away by your educational board for want of funds. We are glad, however, to say that the Mt. Oliver Baptist Association of East Mississippi appropriated \$100 to two young men of that body for one year's scholarship in the Jackson Baptist College. It sends brother P. H. Thompson for one year and will send the money to you (General Association of Mississippi) to be paid for them as it may fall due, per month or per term. This is to avoid any extravagance on the part of the students, in case they do not stay the term. You do not lose by their leaving or dying. It is best for all concerned.

There are in this body 821 churches with a total membership of 81358. We ask you for 5 cents per member, which will give us the sum of \$4067.90. On 5 cents from each Baptist in the association to carry on the Lord's work. You will find this apportioned to each church. And each pastor can by the secretary's direction proceed to collect required amount from his church or churches and forward to the different boards.

Hoping the above is the information needed, I am as ever,

Your obedient servant,

T. L. JORDAN.

The State Mission Board made a report of having collected \$718.50.

Dr. J. F. Boulden, having been appointed by the State Board as Institute Lecturer for the State at large, made a financial report of \$111.55 collected on the field.

Elder S. P. Martin, having been appointed District Missionary by the State Mission Board, made a report of \$121.45 finance collected.

THE FOURTH HEN.

While laboring under the auspices of this board, Elder Martin laid the condition of the State before the people and they were made very anxious to do something for their State. But they were not able to do what they felt was their duty. He then requested them to give to the Lord's work the fourth hen and her increase so long as she lived. At her death insert another to fill the vacancy. The following is the result—\$45.85 received.

He promised a prize to the sister giving the largest amount from this fourth hen scheme Sister Delphia Stovall, having given the largest amount, received the prize.

I am reminded here to say, to the many who claim they have nothing to give to the cause of mission, the old but true adage, "Where there is a will there is a way."

The educational board then made the following report:

REPORT OF EDUCATIONAL BOARD.

Bro. Moderator: We are sorry to say that the board has not prospered this year as in the past. Notwithstanding, we are determined to enlarge our work.

2. Many of the district associations wholly repudiate the board, and send their money directly to the college. In this way the State gets no credit for the educational work which it is doing.

3. The board has appointed for your support three worthy young ladies as beneficiary students in the Jackson College, who expect to become teachers; and one young man as a partial beneficiary student.

Rev. P. H. Thompson, Okalona; Miss Willie Reeves, Columbus; Miss Nannie Garnet' Carpenter Station, and Miss Emma Tilman, of Terry.

The Mt. Hope Association supports a young man through the board.

We have received during the associational year the sum of \$81.45. Paid on Jackson College building, \$39.00. Received from Rev. A. Buchanan, \$2.00; leaving in cash, \$40.00.

* * * * *

J. J. Spellman, chairman; T. L. Jordon, Jordan Williams, W. S. Pleasant, treasurer; A. Reed, educational board.

Foreign Missions Board rendered a report of having collected from associations churches, Sunday school and individuals, \$192.25.

The following resolution by Rev. Jordan in reference to supporting a teacher for Jackson College shows in a measure the relation that Jackson College sustained to this body:

Resolved, That each Baptist in this State be urged to give the Jackson Baptist College his hearty support, and that we begin the work of supporting a teacher by raising the sum of \$600 for a year's salary.

The resolutions adopted by the State Convention in its last meeting at Water Valley give opportunity for the above in 1897, instead of 1885.

The Committee on Obituary for this session reported the following:

Rev. J. Ellis, Jackson Association.

" R. Gibson, Lebanon Association.

" A. L. Person, 1st New Hope Association.

" J. W. Williams, 1st New Hope Association.

" A. Adams, 1st New Hope Association.

" H. Fifer, Mount Olivet Association.

" B. Greene, Gethsemane Association.

" K. Richardson, Zion Association.

" E. Fields, Spring Hill Association, N. E. Miss.

" A. Pratt, Grenada Association.

" S. Levi, Grenada Association.

" E. D. Thompson, Grenada Association.

The following is the report of Statistical Secretary for 1885:

COLUMBUS, MISS., Oct. 26, 1885.

Brother Moderator and Brethren:

I, your Statistical Secretary, appointed by you at your last session in Holly Springs, beg leave to report as follows, of work performed:

My labors have been somewhat exhausted in trying to obtain a correct report from all parts of the State.

I have written to every vicinity of locality I knew; some I heard from and some I did not. All hints or ideas desired by the association could not be gathered.

Summary:—126,736 Colored Baptists, 1,231 churches, valuation of property \$235,000, number of Sunday schools 968, number teachers 2,324 and 2,324 classes.

This approximation is as I gathered from different sources.

Respectfully submitted,

J. H. NICHOLS.

The total amount of money reported at this session was \$1,450.38.

OFFICERS.

Rev. H. W. Bowen.....Macon.....Moderator.

Rev. A. Reid.....Terry.....Vice-Moderator.

Rev. H. M. Thompson.....Okolona.....Clerk.

Rev. A. Durham.....Vaiden.....Treasurer.

Rev. J. H. NicholsStarkville.....Cor. Secretary.

Prof. J. H. Henderson. ...Okolona.....Statis. Secretary.

EXECUTIVE BOARD.

H. W. Bowen,

A. Durham.

A. W. Moss,

H. M. Thompson, A. Reid,

J. H. Nichols,

L. Johnson,

C. A. Buchanan.

J. H. Henderson,

J. W. Ezell,

STATE MISSION BOARD.

Location—Durant.

H. L. Young,

G. W. Cohran,

P. H. Mullens,

N. T. Thomas,

T. L. Jordan.

S. P. Martin,

J. Harvey,

EDUCATION BOARD.

Location—Jackson.

J. J. Spelman,

A. W. Moss,

W. S. Pleasant

H. W. Bowen,	R. B. Mullens,	H. Watson,
	J. Williams.	

FOREIGN MISSION BOARD.

Location—Columbus.

J. H. Nichols,	R. Ramsey,	A. H. Dickson,
A. Durham,	J. W. Gordon,	S. P. Smith,
T. L. Jordan, V P. U. S. F. M. Con.		

The association adjourned to meet with the Mt. Zion Baptist Church, Canton, Miss., Oct. 20, 1886.

THE FOURTEENTH ANNUAL SESSION OF THE GENERAL ASSOCIATION OF MISSISSIPPI.

The fourteenth annual session met with the Mt. Zion Baptist Church. Canton, Miss., Oct. 20, 1886. Rev. H. W. Bowen, the moderator, called the meeting to order. Dr. W. W. Everts, representing the A. B. H. Society, and Deacon W. E. Dancy of the (white) Baptist Church, were introduced and spoke words of cheer to the brethren of the association. Rev. G. W. Cochran, of Oxford, preached the introductory sermon from Isa. 43:21. Theme: "Praising God." The following white brethren were introduced and made friendly speeches, which were well received: Rev. J. T. Christian, evangelist; Rev. J. J. W. Mathis, pastors at Canton; Rev. A. R. Masey, of the Baptist Church; Deacon T. W. Holland, M. D., of the Baptist Church, and J. E. Martin, of the Episcopal Church.

Later, Dr. J. B. Gambrel, editor of the Baptist Record of Jackson, was introduced and received as a messenger of the white Baptist State Convention. He made some very encouraging remarks relating to the Baptists, their great and increasing numbers, their work and schools for the special training of the ministry. He also spoke of the willingness of his

State convention to co-operate with this body in doing general mission work in the State. He submitted two propositions, which are substantially as follows:

1st. To put two general missionaries upon the field—one white and one colored. The entire salary of the white missionary and one-half of the salary of the colored missionary be paid by the white Baptist State Convention, through its State Board; the other half of the colored missionary's salary to be paid by this General Association.

2d. To publish for us a weekly paper of 24 columns, provided we furnish 10000 subscribers at one dollar each.

Dr. C. Ayer, then president of Jackson College, was introduced and spoke extensively upon the "Necessity of an Educated Ministry," and the opportunity now afforded young men having the ministry in view.

It was during this session, at Canton, when definite steps were taken to organize a State Missionary Society among our women.

The subject of "Woman's Work" was taken under consideration and discussed by Revs. I. L. Crawford, T. L. Jordan and Bro. J. J. Spelman, who, having made an eloquent speech, moved that a committee of five brethren be appointed to take under consideration the propriety of effecting a temporary organization for Woman's Work.

Whereupon, the following committee was appointed: J. J. Spelman, H. Woodsmall, C. A. Buchanan, A. Reed and S. P. Martin.

The history of the society, which sprang from this beginning, is giving in another place in this book.

On Friday evening of this session the association met at 7:30 in a Foreign Mission mass-meeting.

The Moderator selected "Vale of Bula," which was sung, after which Elder I. L. Crawford read the 19th psalm. Prayer was offered by Elder A. Wilkins, sang hymn "Over the Ocean Wave." Rev. J. H. Nichols, having read the report on Foreign Missions, Rev. E. B. Topp was introduced to the vast audience as missionary-elect to Africa. He spoke feelingly and earnestly of his calling to African mission work. He said that he was willing to give his life for the souls of men, and that he believed it was no farther from Africa to heaven than from Mississippi to heaven. He was followed in good speeches by brethren A. W. Moss, T. L. Jordan and J. J. Spelman. After singing a hymn entitled "Africa's Call," contributions, amounting to \$51.10 and pledges to the amount of \$783.00 were raised.

The following persons adopted the African scholarship:

Hon. J. J. Spelman's 4 children, 1 scholarship, \$12.00.

Mrs. M. C. Davis, B J, 1 scholarship, \$12.00.

Masters T. L. Jordan, Jr. and H. W. Bowen, Jr., 1 scholarship, \$12.

Masters Landrum, Edgar and James Cheek, 1 scholarship, \$12.00.

Isaac, Nancy and Eliza Thomas, N N T, 1 scholarship, \$12.00.

Jane F. Walker, J C, and P. Crawford, I L, 1 scholarship, \$12.00.

EXECUTIVE BOARD MEETING.

STARKVILLE, Miss., Dec. 17, 1886.

The board met pursuant to a call of the Chairman, Rev. H. W. Bowen. Members present, A. W. Moss, J. J. Spellman, H. Watson and J. H. Nichols. Visitors, Rev. J. B. Gambrell, L. S. Picker and J. W. Ezell. After singing and reading Eld. Gambrell offered prayer. The chairman then stated the object of the meeting upon which Bro. Spellman moved that we proceed at once to business by

offering the name of H. W. Bowen as State lecturer for 1887 at a salary of \$700. Many gave their views as to fitness, etc., of the person named. Bro. Gambrell pledged for White State Convention \$300, or \$350, leaving balance to be raised or paid by General Association.

Bro. Spellman moved that she corresponing secretary be requested to have circulars printed informing District Association, Executive Boards of same. And the above salary be paid quarterly. That the State lecturer shall make his report quarterly to corresponing secretary out of which shall his expenses be allowed.

Bro. Gambsell's paper proposition was accepted, and Bro. Spellman elected Editor, he was allowed ad's fees for his trouble.

Rev. L. S. Piker offered prayer.

Adjourned.

H. W. BOWEN, Chairman.

J. H. NICHOLS, Corresponding Sec., acting Rec. Sec.

OFFICE CORRESPONDING SECRETARY, }
STARKVILLE, MISS., Oct. 20, 1885. }

Your Servant desires to make his first annual report.

* * * * *

EDUCATION.

I am glad to say that something has been done to encourage young men and women who desire and strive for advanced training.

During last session of the Jackson College there were five students supported by our churches, two of whom were sustained by the Mt. Olivet Association and S. S. Convention.

There are others needing this encouragement. Had we the means, in a few years we should have a well trained ministry which would please and honor God and bless our churches.

FOREIGN MISSION WORK

is in a prosperous condition. For the last year we had in the field five or six missionaries. In their work they have had great success. Many have professed faith in Christ, and been buried in baptism with Him. Some of the

Missionaries, Bros. Presley, Colley and his wife, have failed, for cause to be returned.

But to fill up these vacancies Bros. Topp and Diggs, together with their wives, have been selected by the U. S. F. M. Convention in Memphis last month. Your humble servant and a number of other brethren now present had the pleasure of attending this, the greatest of all meetings the convention ever held.

The night that Bros. Topp and Diggs stood up for Africa was the most striking scene I ever saw. At the conclusion \$400 was taken up and \$1000 more raised during this session. Your State raised one third of the \$400 raised and of the amount pledged. Owing to the fact that all the missionaries but one, now under the auspices of the U. S. F. M. Convention are Mississippians, we feel under greater obligations to exert ourselves in their support:

We are glad our white brethren of this State are beginning to lend a helping hand by donating or setting aside \$2,000.00 for the evangelization and improvement of the colored Baptists of the State.

J. H. NICHOLS, Cor. Sec'y.

REPORT OF F. M. BOARD.

Bro. Moderator and Brethren—Your Foreign Mission Board beg leave to make its annual report. This has been a prosperous year in this important branch of work.

Many who have done nothing heretofore are now at work. We have employed two agents a part of the year. Rev. E. B. Topp was employed by us in May, also C. A. Buchanan in August. Each of these brethren was engaged at 75 per cent. of all they collected, bearing their own expenses. This was the best plan we could fall upon.

We are glad that Mississippi has gone to the front, is standing there second among the States in the great redemption of our fatherland, Africa.

There are thirty-three district associations connected with this general body, but not more than half are doing anything, comparatively, in this direction. Your board has used strenuous efforts to collect money for Africa. In view of facts, we recommend the following:

1st. That every district association be requested to

forward to this board immediately after adjournment all monies for African mission.

2d. That, as the U. S. F. M. Convention desires the United States divided into districts, two States constituting a district, we unite with Louisiana in forming the second F. M. district.

3d. That as Mississippi will soon have five missionaries in the wilds of Africa, we will singularly and collectively pledge ourselves earnestly upon our sacred honor and Christian calling to do all we can to support them and others.

4th. That as a school will be established at each mission station in Africa, and \$12 will constitute an annual scholarship, we request churches, associations and individuals to take scholarships.

Cash received, \$491.02.

OBITUARY.

Bro. Moderator—We learn from letters coming up to this body that, since our last meeting, it has pleased the Almighty to take out of our midst from labor to reward, a number of our brethren in the ministry, whose names are as follows:

Rev. John Thompson, of the Mt. Hope Association, Madison.

Rev. Willis Brown, of the Spring Hill Association, Bankin.

Rev. Elijah Buckner, of the Spring Hill Association, Rankin.

Rev. Wm. Jones, of the Zion Association.

Rev. Bristow Brown, of the Mt. Hope Association, Madison.

Rev. — Harris, of the Jackson Association.

Rev. H. Brown, of the Tallehatchee Association.

The total amount of money received at this session was \$1107.50. The association adjourned to meet with the Mt. Zion Baptist Church, Sardis, Miss., Oct. 19, 1897.

Executive Board—H. W. Bowen, A. Reed, A. Durham, L. Johnson, H. M. Thompson, J. H. Nichols, J. I. Spellman, A. W. Moss, H. Watson, J. W. Gordon.

Foreign Mission Board—T. L. Jordan, R. Ramsey, B. J. Davis, J. W. Ezell, J. H. Nichols, J. C. Walker, H. McAllister, Columbus:

Home Mission Board—H. L. Young, J. Harvey, I. L. Crawford, A. Wilkins, C. A. Buchanan, G. E. Plummer, S. P. Martin, Durant.

Educational Board—J. J. Spelman, A. Reed, R. B. Mullen, R. L. Johnson, J. A. Taylor, N. T. Thomas, Esq. Riley, Jackson.

THE FIFTEENTH ANNUAL SESSION OF THE GENERAL
BAPTIST MISSIONARY ASSOCIATION OF
MISSISSIPPI.

The fifteenth annual session of the General Baptist Association of Mississippi convened with the Mt. Zion Baptist church, Sardis, Miss., Oct, 19, 1887.

After a few introductory remarks by the moderator, he proceeded to preach the Introductory sermon, which, because of its instructiveness, was listened to with marked attention.

In accordance with a provision of the program, the association closed its session for the organization and completion of the plan for women's work.

After the organization of the Women's General Baptist Missionary Society of Mississippi, the association resumed its regular work.

Rev. E. B. Topp gave a rousing address and made earnest appeals for Africa's cause; it resulted in a collection of \$22.81, the same was turned over to him for Foreign Missions.

The committee on Resolutions in its report said:

We hail with pleasure the appointment by the American Baptist Home Mission Society of Rev. W. J. Simmons, D. D., of Louisville, Ky., as District Sec-

retary for the South. And recommend, that in order to show our gratitude to God for the great work of the Society in the South, as well as our approval of Dr. Simmon's appointment, that collections be taken as far as possible in all churches and Sunday schools in the State for the American Baptist Home Mission Society and sent to Dr. Simmons.

The committee further said :

Whereas in this great field or race building, the society has undertaken. and feeling the potential force of the situation that this labor can be assisted effectively by a member of the race, it has appointed from among its number one eminent in scholarship, ripe in experience, consecrated in Christianity, therefore, be it

Resolved, That our greatful thanks are due and are hereby extended to the American Baptist Home Mission Society of New York for the appointment of Rev. W. J. Simmons, D. D., as district secretary for the South, and in the munificent appropriation of funds, and the erection of magnificent buildings for our intellectual, industrial and Christian training.

Resolved, That we appreciate the great work already done amongst us, and realizing how little we have contributed towards it that we now designate the first Sabbath in December as Home Mission day, and that a genera collection be taken and forwarded to Dr. Simmons at his office in Louisville, Kv., and the receipt of which be forwarded to our corresponding secretary at Starkville to be embodied in his annual report to the association.

Revs. H. W. Bowen and G. W. Fears were appointed this year as State evangelists. Rev. Bowen was jointly appointed on the White and Colored State Home Mission Boards.

Money received at this session from all sources, \$991.17. The home, foreign and educational boards were abolished. The officers of the association were as follows:

Revs. H. W. Bowen, Moderator, Macon, Miss.

Rev. A. Reed, Vice-Moderator, Terry, Miss.

Rev. J. W. Ezell, Clerk, Abbott, Miss.

Rev. J. H. Nichols, Cor. Sec'y., Starkville, Miss.

Hon. J. J. Spelman, Statistical Secretary, Jackson, Miss.

Rev. A. Durham, Treasurer, Vaiden, Miss.

Members of the Board—Elders A. Fields, J. Harvey J. H. Gorden and T. Little.

The association adjourned to meet with the Kosciusko Baptist Church, Kosciusko, Miss., Nov. 21, 1888.

THE SIXTEENTH ANNUAL SESSION OF THE GENERAL
BAPTIST MISSIONARY ASSOCIATION OF
MISSISSIPPI.

The sixteenth annual session of the General Baptist Association of Mississippi met with the Kosciusko Baptist Church, Nov. 21st, 1888, the meeting having been designated at this time on account of the prevalence of yellow fever in the State.

The meeting was called to order by the Moderator, Rev. H. W. Bowen. Rev. N. T. Thomas preached the introductory sermon. Opportunity was then given to the Woman's General Baptist Missionary Society to do their work before the regular business of the association was taken up. Rev. H. P. Jacob, the organizer of the Missionary Baptist Convention of Mississippi, Louisiana and Arkansas, was introduced and addressed the association. The corresponding secretary made the following report:

STARKVILLE, Miss., Nov. 13th, 1888.

* * * *

Dear Brethren—We must do something for our school, or build a house; much dissatisfaction prevails about the school. We need to be more united. Many district associations are making efforts to build schools in their midst,

so that the usefulness of our Educational Board is much impaired. I think it well for each district to carry on education in its own way. The college at Jackson ought to be supported, for it, every year, turns out a large number of graduates. We know that education is a great and powerful lever, and every one should have it.

* * * *

Our station or mission in Africa has progressed but moderately, owing to want of laborers and means. Rev. E. B. Topp has been employed as collecting agent in this foreign district, and has collected near five hundred dollars in this State.

We recommend that something might be said about African children being used as instruments in collecting money. I think it time to stop it, for our people will think they have no right to give for missions without they see an African boy or girl. Much more that is useful might be learned on this subject.

* * * *

Your servant visited the Mississippi Baptist Convention in the city of Yazoo in July, and spoke to them on unification of the Baptists of Mississippi. I was warmly received and well treated. They appointed a committee of seven or nine to meet us at this session. I sincerely hope a solid union will be effected.

WOMAN'S WORK.

I respectfully suggest and recommend that all district associations, wherever possible, organize women's local missionary societies and district society meetings for the sisters of our churches that they may be utilized for the cause. The sisters need to be encouraged in this work; let every elder, pastor and deacon encourage them in this work.

Your humble servant,

J. H. NICHOLS, Cor. Sec.

The board elected the following delegates, who were appointed to the Foreign Mission Convention at Indianapolis, Ind., next September:

T. L. Jordan, J. J. Spelman, H. L. Young, N. T

Thomas, S. P. Martin, H. W. Bowen, R. Ramsey, A. Reed, J. J. Evans, L. D. McAllister, G. W. Fears, J. H. Nichols, A. Fields, G. W. Allen, W. I. Mitchell, H. Watson, Z. W. Davis, T. Fryerson, A. Nabors, J. F. Boulden, R. D. Littlejohn, James C. Leonard. A. W. Moss and E. B. Topp.

Delegates to White Baptist convention:

Revs. J. F. Boulden, H. W. Bowen, J. H. Nichols, T. L. Jordan, R. Ramsey.

The total amount collected this year from all sources was \$1856.01. The officers were as follows:

Rev. T. L. Jordan, Columbus. . . . Moderator

Rev. A. Reed, Terry . . . Vice-moderator

J. J. Spelman, L. L. D., Jackson. . . Clerk

Rev. N. T. Thomas, Yazoo City . . . Treasurer

Rev. J. N. Nichols, Starkville. . . Cor. Secretary

Prof. J. T. Brownlee, Canton. . Statistical Secretary

Other members of the board:

L. D. McAllister, J. Harvey, A. Fields, A. Nabors, S. P. Martin, H. L. Young, R. Ramsey.

The association then having completed its work adjourned to meet at Magnolia, Pike county, on Wednesday, October 23d, 1889.

J. J. Spelman, Secretary. T. L. Jordan, Moderator.

THE SEVENTEENTH ANNUAL SESSION OF THE GENERAL MISSIONARY BAPTIST ASSOCIATION OF MISSISSIPPI.

The seventeenth annual session of the General Association was held with the Second Baptist Church of Magnolia, Miss., Oct. 23-27, 1889.

Rev. T. L. Jordan, moderator, called the meeting to order.

After devotional exercises the moderator an-

nounced that the association was ready to pursue its regular routine of business.

Elders P. J. Jackson, J. H. Brown and Mrs. E. V. Mayson were appointed committee on enrollment, the following came forward and enrolled:

1. Jackson Association—W S. Pleasant, A. C. Morris, A. Reed, W Moss.

2. Pontotoc Association—A. J. Hall, H. B. Hill.

3. Grenada Association—J. M. Weathers, P J. Jackson, W H. Eldridge, A. Nabors.

4. Mt. Hope Association—C. Love, C. A. Buchanan.

5. North Mt. Olivet—J. W. Ezell, W. E. Parker, J. F. Boulden.

6. Lebanon Association—N. T. Thomas, S. Henley, J. D. Anderson, D. J. Johnson, C. H. Galonger.

7. Second Copiah Association—L. C. Calhoun.

8. Spring Hill Association—By letter through J. H. Nichols.

9. Ripley Association—By letter through G. W. Allen.

10. Mississippi Baptist Association—E. M. Cunnigan, P. S. Evans.

11. Whitefield Association—J. H. Nichols, D. W. Crook.

12. Palto Alto Associatian—R. B. Mullen, J. B. Riggins.

13. Sardis Association—A. Peel.

14. Spring Hill Association—L. Johnson, F. N. B. Cooper.

15. Meridian Association—H. Watson, W H. Brown.

16. Boonville Association—B. V. Richardson.
17. First New Hope Association—J. W. Gorden, P. Pringle.
18. Mt. Olivet Association—T. L. Jordan, J. H. Nichols, H. E. Moody, S. N. Nichols, J. C. Walker, H. Watson.
19. Coffeetown Association—H. L. Young.
20. Madison County Association—C. C. Jones.
21. New Hope Association—G. H. Hunter.
22. Sea Coast Association—T. Fryerson.
23. Zion Association—J. Harvey, A. Bell, J. H. Vaughn, D. W. Carter, A. Dourhason, H. L. Young.
24. Mt. Olivet—J. C. Walker, W. H. Brown, R. Harrington.
25. Miss. Union Association—P. H. Mullen, A. C. Campbell, B. F. Whitefield.
26. Gethsemane Association—J. Coleman.
27. Mt. Moriah Association—W. H. Alexander.

LIFE MEMBERS.

H. W. Bowen, J. W. Ezell, J. H. Nichols, T. L. Jordan, J. F. Boulden, R. Ramsey.

Rev. Ramsey, the appointee to preach the introductory sermon, having died before the association assembled, requested that the sermon which he had previously prepared be preached before the association. Elder Watson therefore motioned that the moderator deliver the sermon as prepared by Elder Ramsey, and add such thoughts and comments as he sees fit. The above having been agreed to by the body, the congregation and association gathered to hear the introductory sermon. Elder Jordan then preached an able and effective sermon from the notes

of Rev. Ramsey, who with the other saints of God around His throne gave sanction to his expressions.

At this juncture Revs. S. P. Harper and Cunningham were presented and introduced to the association by the moderator.

30 minutes was used in discussing the propriety of organizing a Minister's Union. Telling and able speeches were made, both pro and con, by H. L. Young, J. W. Ezel, A. Peel and T. L. Jordan.

The hour having arrived for the 11 o'clock sermon, as requested by the W. G. M. B. S., Rev. P. J. Jackson of Grenada, followed by Rev. H. W. Bowen of Meridian, ascended the stand. Rev. Bowen led in singing "Go Preach My Gospel;" read Mark 28th and offered prayer. While Mrs. E. V. Mason presided at the organ, the congregation sang, "My Soul be on Thy Guard." Rev. P. J. Jackson then arose and in an easy but powerful manner preached from Matt. 28:10: "Go ye Therefore and Teach all Nations, Baptizing them." The sermon was delivered with power, and made all feel the importance of doing their duty to the sending of the gospel. At the conclusion, the choir sang, "Joy to the World." Collection, \$6.10. Benediction by Rev. H. W. Bowen.

The chair then appointed the following committees on new associations: A. Nabors, A. C. Morris, J. C. Walker, H. L. Young, J. Harvev. On motion of J. H. Nichols the Gulf Coast Good Will Association was received into the fellowship of this body—represented by Rev. T. Fryerson. Rev. J. F. Boulden representing the A. B. H. Society, spoke in the interest of that society. Rev. T. Fryerson next took the floor and spoke, showing the necessity of preparing a summer resort on the gulf for the Baptist of this and other States.

He then offered the following resolution :

Whereas, The gulf coast of Mississippi is being rapidly developed by way of population, manufactories and wealth, and

Whereas, It shall be the Mississippi of our near future, therefore be it

Resolved, That this Genaral Association take steps

to purchase a suitable piece of land near Mississippi City and erect a suitable building for a summer's resort.

T. FRYERSON.

The fame of Rev. E. B. Topp, the returned missionary from Africa, had spread in Mississippi and other southern States like wildfire. The citizens of Magnolia had heard of him and watched him with a curious eye. They had really interested the best white citizens of Magnolia to the extent as to move them to actions to see and hear Rev. Topp speak of dark Africa, hence, by request of the citizens of Magnolia, the association assembled in the court house to hear a lecture upon African Missions by Rev. E. B. Topp. At 7:30 the court house was packed to its utmost capacity with both white and black. Rev. P. S. Evans, pastor of the colored Baptist church of Magnolia, ascended the stand, followed by Moderator T. L. Jordan of Columbus. The scene was sublime and grand—every voice in the hall was hushed and every eye was to the front—all trying to catch the first words that should fall from the speaker's mouth. Rev. Evans introduced Moderator Jordan, who made a brief talk touching the object of our presence, and resumed his chair, while the choir sang "Only a Step to Jesus," Miss E. V. Mason presiding at the organ. Rev. J. W. Ezell, Abbots, led in fervent prayer, making strong appeals to God to help missions among his race. The choir then sang "Over the Ocean Wave." Rev. E. B. Topp was then introduced, who read 51st Psalm and proceeded to lecture for an hour and twenty minutes. While he lectured he exhibited some African relics, and deeply impressed all that heard him that, although the African be in darkness and ignorance, he

exhibits qualities which proved without a doubt that he can be civilized. His lecture was enjoyed by all. While the choir sang, a collection of \$25.50 was taken.

Persons in that congregation who had never before given to enlighten Africa, gave freely after Rev. Topp had spoken, and are giving today as a result of the impression made by his most excellent address.

The next day Dr. Mitchell, of New Orleans, was introduced. Dr. Mitchell made a telling and impressive talk. While laboring to show what awaited the colored brother in the future, he said that a colored man had been elected class orator at Harvard University. This brought down a shower of applause. He spoke of the progress of the South, and among many other good things, he said: "Let politics alone; attend to the cultivation of your better qualities, and the time will come when the nation will see that the ballot-box needs you more than you need it, and then the great men of the nation will see that you get it." The brethren love Dr. Mitchell. May God bless and spare his silvery locks many days, and may he be instrumental in the hand of God of turning the youths of our land to the right.

Sunday 11 A. M., all the churches, court house and streets were thronged with visitors from the country and neighboring towns.

Rev. T. L. Jordan preached the doctrinal sermon at the New Zion Baptist Church to a large and well-behaved audience. Text, Matt. 28:1. The sermon was delivered with power, many were glad. Collection, \$8.30.

In the court Rev. A. Reed, assisted by Rev. G. Hunter, preached an eloquent sermon to a packed

house. His sermon was enjoyed by all. Rev. A. Reed is a revivalist and makes all who hear him want to hear him again. Text, John 7:46. "Never man spake as this man." May God spare the old servant many days to do His will. Collection, \$12.15.

At the M. E. Church, Rev. N. T. Thomas preached to a large audience, from Coll. 2:3: "In whom are hid all treasures of wisdom and knowledge." "The Knight of Valor" discoursed from the above words and made all around him rejoice. Collection, \$2.20.

IN THE COURT HOUSE AT 3 P. M.

The Rev. H. W. Bowen of Meridian, ascended the stand, followed by Elder Reed. Moderator Jordan introduced them. Rev. Reed then lined and sang hymn No. 483, and offered prayer. Rev. Bowen then preached from Col. 1:10: "It pleaseth the Father that in Him should all fullness dwell." Rev. Bowen delivered this sermon in his usual manner—with power, ease and earnestness. The old orator in this, as in all others, maintained his reputation as being one of the finest in the South. At the close of the sermon, Rev. T. L. Jordan offered a fervent prayer, which brought down a shower of tears and made us feel as if we were standing just within the courts of our God. Collection \$8.10. Benediction by Rev. J. W. Ezell.

AT THE NEW ZION M. B. CHURCH 3 P. M.

Rev. R. J. Temple of Natchez, preached to a well filled house. Bro. Temple made all that heard him know that he was sent of God to preach the glad tidings to saints and sinners. Collection, \$5. Benediction by R. J. Temple.

AT 7 P. M.

A large audience having assembled to hear the farewell sermon, Rev. H. L. Young of Winona, ascended the stand and delivered a warm and heart-felt sermon.

The following is taken from the report of the corresponding secretary which is always full of information:

OFFICE CORRESPONDING SECRETARY }
GENERAL ASSOCIATION }

STARKVILLE, Miss., Nov. 8th, 1889.

DEAR BRETHREN:

UNIFICATION.

In this State three different organizations claiming to be State, and holding charters for same, all of them I am sorry to say claim to be Missionary Baptist and cannot or have not united in one central and general organization which is a shame. Let us work for union. Let us appoint one or more brethren to meet any and all Baptist organizations in the State, to visit such bodies and work to this end.

IMPORTANT LETTERS.

I received a letter from Elder S. A. Anderson, corresponding secretary of the River State Convention, that his body had appointed a committee to meet us on consolidation, but about two weeks ago I received another from him stating that the executive board of the same had recalled said committee and requested the General Association to send a committee for the same purpose to meet at Edwards, Miss., on Tuesday after the first Sunday in December, also all are invited to attend the annual meeting of this body.

CORRESPONDING SECRETARY'S LABORS.

In March the executive board thought that something ought to be done at once to get up a church at Greenwood, Miss. So the corresponding secretary was sent to spend two or three months in securing a lot, erecting a

house and organizing. I made two visits, raised some money, took \$120 in subscription for the same, and was making fine progress, but soon found that opposition against the General Association and its plans were so great I could do nothing but cause more confusion, so I stopped, though not until a church was organized.

FOREIGN MISSIONS.

Let us raise \$800 or more for Africa this associational year and continue Rev. E. B. Topp as Foreign Mission agent another year, as his report to the convention was second best rendered, having raised during last year over \$1400 in the 4th District.

WOMEN'S WORK.

It is gradually marching on in aiding the poor, weak and feeble churches in many ways and helping us in buying, erecting and organizing churches in destitute places.

Oh what a grand work for Jesus !

Oh brethren let us organize societies in every church and urge them to work to help us.

J. H. NICHOLS, Corresponding Secretary.

UNION OF THE GENERAL ASSOCIATION WITH BAPTIST CONVENTION OF MISSISSIPPI.

This subject had been discussed from time to time by the General Association from its infancy till it was accomplished at Greenville, Miss., July 22, 1890. Resolution after resolution had been passed in the course of the 17 year's history of the General Association favorable to the consolidation of the two bodies. But that God who has always been mindful of the interest of His church, who has watched over and directed its course since the time when He, in the person of the immaculate Christ, said to Peter: "Upon this rock I will build my church, and the gates of hell shall not prevail against it." Matt. 16:18. To keep His promise by the natural order of

things, He would not allow us to unite till He saw that the union would eventually redound to His glory and finally result in the welfare of the Negro Baptist of Mississippi. So in 1889, when the corresponding secretary read that part of his report which referred to the union of the two bodies in question, a motion afterwards prevailed that the executive board of the association meet the same of the convention and, if possible, agree upon terms of consolidation. God, seeing that He could consistently overrule the union for His glory, allowed us to unite under plans that are given in connection with the history of the Consolidated Missionary Baptist Convention of Mississippi, which history is given in the previous chapter.

The association adjourned to meet at Yazoo City with the Baptist Church, Wednesday before the 4th Sunday in Oct. 1890. The amount of money collected by the association in 1889 was \$1342.50. The following were the officers in the last meeting of this body:

Moderator, Rev. T. L. Jordan, Columbus.

Vice-Moderator, A. Reed, Terry.

Recording Clerk, C. A. Buchanan, Kosciusko.

Assistant Clerk, P. J. Jackson, Grenada.

Statistical Clerk, H. W. Bowen, Meridian.

Corresponding Secretary, J. H. Nichols, Starkville.

Treasurer, N. T. Thomas, Yazoo City.

Other Members of the Board—G. Hunter, P. Pringle, J. Harvey, T. Fryerson, J. W. Ezell, A. Peal, F. N. B. Cooper, P. H. Mullen.

During the 17 years' existence of this association the total amount of money raised from all sources and for all purposes was \$10,900.18. Total membership in fellowship, 47,200.

CHAPTER V

ORIGIN AND HISTORY OF THE JACKSON BAPTIST ASSOCIATION.

This association, like many others that sprung up among us at an early date, reserved no minutes of its organization and first meetings. Its proceedings, however, were published in the American Baptist, published at New York city, and a copy of the paper was sent to the association, which paper was afterwards lost. The facts pertaining to the origin and early career of this organization are simply these:

At surrender Rev. Marion Dunbar, having previously made good his escape from slavery, was supplying two or three churches in Iowa. He returned to Mississippi as missionary of the American Baptist Free Mission Society. As such, he called together the scattered sheep that had been forced to leave the white churches of Mississippi.

In due time Rev. R. R. Whittier, of Illinois, came down and assisted Rev. Dunbar and others to organize the Jackson association, at the Mt. Helm Baptist Church in 1868.

The introductory sermon was preached by Rev. Sirus Miles, and the missionary sermon by Rev. Ned Rushing.

Rev. Marion Dunbar, moderator; Bro. Henry Mayson, clerk.

During the early history of this association, before other associations so generally and numerous had

come out from it, we find churches of Hinds, Madison, Rankin, Scott, Claiborne, Holmes, Warren, Smith, Carroll, Yazoo, Leake, and indeed churches from all the counties within a radius of a hundred or more miles from Jackson, represented in this, the parent association of this portion of the State. Thus things moved on till her offsprings, one by one, became separate and independent bodies, and thus relieved it of a large number of churches and delegates.

Rev. Dunbar was for 19 years its much esteemed and honored moderator; he was succeeded by Rev. A. Reed, in 1887, who for 11 years has presided with credit to himself and honor to the association which he has governed. The other officers have been Henry Mason, and Rev. W. S. Pleasant, corresponding secretaries; N. S. Temple, Peyton Robertson and M. N. Jones, clerks; Jackson Brown, J. W. Crawford, A. W. Moss, E. M. Bennett, H. P. Patrick, H. L. Mayson, and B. Lewis, treasurers; B. W. Williams, A. J. Bradley, vice-moderator.

This association has always laid great stress on the importance of providing for educating the young men and women within its bounds. When the Natchez Seminary was first established at Natchez by the Home Mission Society, this body contributed largely from its educational funds to foster that institution. When the school was moved to Jackson then this association gave all of its educational money to it for several years. This disposition of our educational money, failing to render general satisfaction to all concerned, the committee on education finally submitted the following report:

Whereas we believe that a Christian education is an agency that can be used for the blessing of our race, the

good of our country and for the extention of the cause of Christ in the world; and

Whereas we believe it to be a most potent factor in fitting us not only for citizens of this our common country, but also help to mould the character of the citizens belonging to the Kingdom of God, and aids us to determine our duties to ourselves, to our neighbor and to our God.

Therefore, Be it Resolved That this the Jackson Missionary Baptist Association take a more definite and progressive step in our efforts to foster education by helping to advance worthy young men and women belonging to the churches of our association.

Resolved further, That the necessary amount (which is \$50.00,) be appropriated by this association for a scholarship at either Jackson or Natchez College (as the successful applicant sees fit to attend) and if we cannot appropriate for a whole scholarship that necessary arrangements and appropriation be made for a half scholarship in the college as stated above.

Be is further resolved, That we donate to the American Baptist Home Mission Society the sum of \$10.00 to aid in liquidating its indebtedness of \$101,000 which they incurred in striving to educate our sons and daughters and that \$10.00 be donated Natchez College.

Resolved further, That we give due notice to young men and women not exceeding 21 years of age and whose churches are representing in this association, pertaining to this provision and on an appointed date hold a fair examination for applicants for this scholarship and the contestant passing the best examination before an impartial set of examiners shall be the beneficiary of the appropriation.

Resolved further, That it be the sentiment of this association to encourage Baptist students to attend our Baptist schools at Jackson and Natchez Miss.

P. H. THOMPSON,
R. L. JOINER,
H. L. MASON,
T. C. CALHOUN,
J. B. GALLOWAY,
W. NEWMAN,
Committee.

Bro. Moderator and Brethren: Whereas, We have made provision in our report on education for a free scholarship at either Jackson or Natchez College; and since the report provides for due notice to be given to applicants and for an appointed time and place, and for an impartial set of examiners, and since we would like for this matter to be carried out decently and orderly,

Therefore be it resolved, That this examination be held on the 4th Saturday in September, at Jackson, Miss., conducted by Rev. L. G. Barrett, or his proxy, Prof. Owen, or his proxy, Mrs. E. V. Mason, Prof. W. S. Keys and Prof. A. D. Burnes, Rev. W. S. Pleasant.

Respectfully submitted,

P. H. THOMPSON.

Mr. W. A. Reed was the successful competitor, and made Jackson College his choice of school. He graduated in the class of '96 and '97, and is now doing what he can as a public school teacher in moulding the character of the boys and girls of Mississippi.

This association has always had missionaries laboring among its feeble churches, endeavoring to build them up in the doctrine and faith of our denomination. Untold good has been done along this line.

This association was one of the foundation stones of the General Association, which united with the State Convention in '90 at Greenville.

It will doubtless be of interest and beneficial to some one to read what Rev. J. F. Boulden, D. D., says of this association in a letter written to it when in session with the Good Hope Baptist Church, Crystal Springs, Miss.:

Dear Brethren: * * * As I am the only one left to tell the tale, I thought it might be of some interest to some who know but little or nothing of our early history to hear it. You are the first Baptist association organized

in East Mississippi, indeed, anywhere of any note or duration. There was a little association organized by the Rev. Trask under the auspices of the Home Mission Society; it was of short duration. I do not think it was out of Adams. It had a little identity in Louisiana. But the body took its origin from the grand old Free Mission Society that was an uncompromising enemy to Slavery in all its forms; that would not have a slave holder in its churches; nor knowingly receive their money for any purpose- While the civil war was going on Bro. M. Dunbar had to take refuge in the far west with his family, until hostilities were somewhat subsided; but as it was safe for him to do so he returned and found people at home without any spiritual leader or guide to go before them. From his love for Christ and His cause he assumed that position and went before them until he was able, under God, to organize them into churches and then into an association.

In or about 1867 or 1868 this body was organized with Rev. Dunbar at its head, as he was at the head of the church, and with what assistance he could get he was able to manage the affairs of both church and association very successfully.

The next to be organized was the Mount Olivet Association, which took place at the city of Macon, July 1869, under the auspices of the Northwestern and Southern Baptist Convention.

We were in full fellowship and accord with each other, so much so that when the Mount Olivet Association met in Columbus in 1870 the Rev. M. Dunbar, and J. Williams were delegates from the Jackson Association to the Mount Olivet.

This reciprocity was kept up by delegates from each other until it became necessary to organize the General Baptist Association of Mississippi.

These bodies are the nucleus around which the others were gathered to form the general body.

These two bodies were three years formulating the plan for the General Association, and when they had done the best they could, we met in Columbus to organize, which the minutes will show.

J. F. BOULDEN.

This association is now attempting to erect a monument to the memory of Rev. Marion Dunbar, who organized it. Definite plans have been formulated and steps taken in that direction. In reference to this old father, Hon. J. J. Spelman, now deceased, read a paper in the memorial services held in connection with this association. The following is a part of what he said of him:

Brother President—The Rev. Marion Dunbar whose memory we are assembled here to commemorate, was in life a man whose Christian character so endeared him in the affections of the people, that when the final summons came, it was received with hearts filled with sorrow and grief. It is useless to try to fathom the mystery of Divine Providence in taking him from us, but we can enter into the spirit of the words. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." The Mount Helm Baptist Church mourns Rev. Marion Dunbar, who had administered its affairs for so many years, with so much success. He was a Baptist, and he loved the Baptist church with his whole heart.

He had, in early life, clothed himself with the armor of faith in the Lord Jesus Christ, and that shield and hamlet and breast-plate which were the panoply of his defense against the assaults of the enemy of all righteous were worn by him in triumph to the end. At his funeral, the overflowing church and thronged streets, the sad countenances and tearful eyes, spoke eloquently of the universal respect and grief of the community who had known him longest and best.

Doubtless, this is the oldest Negro Baptist organization in the State. All records, and facts from other sources dictate to me that it was organized in 1868, the same year the Mississippi Baptist Association was organized, by Rev. Simon Harper. The Mississippi Baptist Association was not organized

till December 8th, while this was organized in the summer of '68, about the time when the brethren of the Mississippi association were in conference at Summit, devising plans for organizing the following December. Hence we see that the Jackson association is about six months older than any other colored Baptist organization in Mississippi. Not only is this the oldest but it is also one of the largest.

STATISTICS.

In 1868 this body was organized with 400 members. During the seventies it had a representation of 125 churches, with a total membership of 8576.

During the eighties it had 101 churches, with a total membership of 6435.

During the nineties it has 71 churches, with a membership of 5000.

Money raised for all purposes and from all sources since its organization till the present is \$6180.

ORIGIN AND HISTORY OF THE MISSISSIPPI BAPTIST ASSOCIATION.

According to the records, found in the minutes of the various ecclesiastical organizations of Mississippi, this association is one of the oldest Negro Baptist organizations in the State. It was organized Dec. 8th, 1868. In July, previous to its first annual session, the following churches held a convention with the Summit church: Tickfaw church, Sherman church, Rose Hill church, Varnado church, and the F. T. Baptist church. They here agreed to meet with the Tickfaw church on Saturday before the second Sunday in December, 1868 to organize themselves into an association. In keeping with the appointment the above named churches met and after

the introductory sermon by Rev. Simon Harper from Acts 8:10, they permanently organized by electing Rev. S. Harper moderator and Rev. G. C. Wilcher clerk. The articles of faith were read and adopted; the hand of fellowship extended and thus they declared themselves organized under the name of the **MISSISSIPPI COLORED BAPTIST ASSOCIATION**. Revs. S. Harper and E. M. Cunnigan, like Revs. H. P. Jacobs and R. Pollard, in the western part of the State, Revs. J. F. Boulden, A. Henderson and L. D. McAllister in the northern part, and Revs. M. Dunbar, N. Rushing and A. Reed in the eastern part, were the pioneer Negro Baptist organizers in the Southern part of Mississippi. From this organization has sprung, either directly or indirectly, all the other Negro Baptist organizations in South Mississippi.

MISSIONARY WORK.

It has been the endeavor of this association, since its organization, to do effective missionary work in destitute regions among our people. Each year missionaries have been sent out, with definite instructions from the board to give their entire time to the work of preaching, organizing churches, Sunday schools, associations, conventions, licensing and ordaining ministers, deacons, settling church difficulties, and doing such other work as their discretion dictated becoming to them. By this means an untold good has been accomplished by this organization. It has several strong and active sisters, missionary societies working with it.

EDUCATIONAL WORK.

Besides its missionary work, this association has

done creditable work along educational lines.

Its paramount object and strenuous efforts have been to establish and equip the Harper College at Gloster, Miss. The Homo Chitto, Pearl River, Amite County and River associations have labored with this association, under the name of the South Mississippi and East Louisiana District Baptist Convention. The chief object of this union is to foster their educational enterprise at Gloster, Miss., under the efficient care of Profs. B. J. Ross and C. B. Caston.

THE HARPER COLLEGE

is well nigh paid for. Since its origin it has done good work. It annually enrolls 150 or more students and supplies a long felt want in that portion of the State in which it is located. It is destined to take its place among some of our best schools of the State.

STATISTICS.

The latest statistics obtainable show that this association is composed of 28 churches, 4,608 members and 14 pastors. It is now 30 years old. Rev. Simon Harper, its organizer, has been its moderator since its organization. There seems to be no desire to dispense with him as presiding officer.

Since its organization this association has raised from all sources and for all purposes about \$7,000.

This sum has been spent chiefly for educational, missionary and associational purposes.

The officers at this writing are: Rev. S. Harper, moderator; Rev. A. Pillars, vice-moderator; Rev. P. S. Evans, secretary; Bro. E. J. Taylor, corresponding secretary; Bro. R. Varnado, treasurer.

ORIGIN AND HISTORY OF THE MT. OLIVE ASSOCIATION.

In 1869 Rev, Robert Ryland, one of the members of the Missionary Union Baptist Church of Columbus, Miss., wished the church to ordain him to the full work of the gospel ministry. At this time it was not a very easy task to convene a council because of the paucity of ordained elders among the Negro Baptists of the State of Mississippi. Nevertheless, a council was called, consisting of the Meridian, Macon, Greenwood, Aberdeen and Okolona churches. After organizing and performing the work for which the council was called, it was suggested by Dr. J. F. Boulden of Columbus that they consider the propriety of organizing a colored Baptist association. It was agreed that such an organization be formed, if Dr. Boulden would consent to take the responsibility of its organization.

The question for decision was where shall the organization take place? After due deliberation it was agreed that the organization should be in Macon if the delegates from there would agree to provide for it. It was ascertained that the delegates from Macon were in full accord with the move and expressed themselves willing to do what they could in securing the co-operation of their church and the Baptists, both white and colored, of the city. The white Baptist brethren felt that it was the very thing to do, and proffered their services in any way that they could be helpful. They were as good as their word, and rendered valuable assistance in the organization of one of the oldest Negro Baptist associations in the State. The first meeting, of what was afterwards and now known as the Mt. Olive associ-

ation, was represented in convention at Macon, Miss., with sixteen churches and regular delegates for organization. Money received at this meeting was \$49.50. The association then adjourned to convene at Columbus the following year, 1870. Rev. Noah Goff was chosen moderator, and R. C. Harrison clerk.

THE SECOND MEETING.

The second session of the Mt. Olive association was held at Columbus, Miss., July, 1870. The introductory sermon was preached by Rev. P. Dupree of Macon, Miss. At this meeting there were represented 24 churches. Collected from all sources \$112.65. The presence of Rev. Rufus Perry of New York made this meeting one of much interest and value. Rev. Harvey Sykes, whose gray locks were the ornament of the association, was the moderator. Brother Scott Sykes was clerk. The meeting adjourned to convene at Aberdeen, Miss., July 20, 1871. Revs. R. Pollard and M. Dunbar were corresponding delegates from the General State Convention and Jackson Association. They were received.

THIRD MEETING.

The third meeting of the Mt. Olive Association was held at Aberdeen, Miss., July 20, 1871. The meeting was called to order by Rev. Harvey Sykes. Rev. Dr. Boulden preached the introductory sermon. At this meeting in Aberdeen corresponding delegates from the Jackson Association and from the Second Baptist church of New Orleans, La., in the person of Elder H. Green and Bro. Henry Mayson, visited this association and spoke of their work in South Mississippi and Louisiana. It was here that the question

on an educational enterprise was taken under consideration and thoroughly discussed, after which plans were formulated for the establishment of a school for the benefit of the colored students of Mississippi. Rev. Ambrose Henderson of Okolona was elected moderator instead of Rev. Bro. Sykes. The amount collected from all sources was \$185.61. The meeting adjourned to convene with the Second Baptist church, Okolona. Three delegates were appointed to meet the Jackson association at their next annual session.

THE FOURTH ANNUAL MEETING.

The fourth annual session of the Mt. Olive Association was held with the Second Baptist church, Okolona, Miss., July, 1872. The association was called to order by the moderator, Rev. A. Henderson. The introductory sermon was preached by Rev. N. Goff. It was here that the plans for the General Association were fixed. Correspondence from other bodies was had on the subject and definite understanding and perfect harmony existed among them. Revs. R. N. Countee and Dickerson of Tennessee being present rendered valuable assistance in the work laid out before the body. It was at this session that the first division of the Mt. Olive Association was had. The subject of division was brought before the body, discussed and agreed upon and carried out accordingly. \$282.75 was collected from all sources. Rev. P. Dupree was elected moderator and Rev. C. Simmons, Clerk.

THE FIFTH ANNUAL MEETING.

The fifth annual session of the Mt. Olive Association was held at Meridian, Miss., July 23, 1873.

The moderator, Elder Dupree, called to meeting to order. It was here for the division, agreed upon at Okolona in 1872, to go into effect. At this time 86 churches, with a membership of 9450 were enrolled. It was here also that the first Sunday School Convention of the State was organized. All others have either grown out of this or taken pattern from it. Money received at this session from all sources was \$364.35. Rev. J. N. James, moderator; Rev. J. W. Muse, clerk.

THE SIXTH ANNUAL SESSION.

The sixth annual session of the Mt. Olivet Association was held with the St. Mark Baptist Church, Corinth, Miss., July 53-26, 1874.

The moderator being absent, Rev. Muse called the meeting to order. Rev. J. W. Ezell acted moderator pro tem., by general consent, till officers were elected. After the election of Elder A. Henderson as moderator and other officers, the association took under consideration the paper published by them as their organ, known as the *Baptist Reflector*. After some discussion Elder J. W. Muse was appointed treasurer and business manager of the same. It was in 1873 that the New Hope Association was organized from this, the Mt. Olivet Association. At this session, in 1874, \$20 was appropriated to said New Hope to aid it in its organization, etc. This shows the filial relation that existed between these associations at this time. I think it is due them for me to say here that such relation has ever existed, so far as I know, between these two bodies as to give the one the place a father and the other a son.

At this session 44 churches were represented with a membership of 5,843; total amount of money

received from all sources, \$439.25. The officers were as follows: A. Henderson, moderator; J. W. Muse, clerk; J. F. Boulden, corresponding secretary; H. Sykes, treasurer. The association adjourned to convene in its seventh annual session with the M. U. B. Church, West Point, Miss., July 22, 1875.

THE SEVENTH ANNUAL SESSION.

The seventh annual session of the Mt. Olivet Association met pursuant to adjournment with the M. U. B. Church, of West Point, Miss., July 22, 1875. The meeting was then called to order by Elder A. Henderson, who, after the regular devotional exercises, preached the introductory sermon from the text: "United we stand; divided we fall." The sermon was intended to impress the audience with the spirit of uniting with the "State Convention of the West." After the moderator had finished his sermon on union, he was then requested to continue his discussion on the same subject by giving all information he could pertaining to the religious and financial condition of the State convention to which he wished this body to unite; after finishing his remarks and resuming the chair, the following report was offered and adopted, the committee having been previously appointed:

REPORT OF THE DIVISION AND UNION.

Bro. Moderator—Your committee on the division of the Baptists in this State beg leave to report. We have long been deeply impressed with the importance of a union of the Baptists everywhere, for we think if any one denomination ought to be united more than another it is the Baptist, for in consequence of their peculiar views they have all the others to fight. We are truly sorry that anything should exist to cause a division among us. But so it is, in the present order of things, however much we

may deprecate it, we find instances where even husband and wife, parents and children separate, and also churches, collectively and individually. It is painful to witness any of these separations or divisions. There is only one thing which comforts us, and that is, as we look upon the horrifying spectacle to feel that we have within a conscience void of offence before God, of being the cause of the division, and when we can feel further that notwithstanding we are the injured party, we have ever kept open doors for reconciliation upon fair Christian principles, and that without any financial consideration, either in reference to press, paper, theological institutions, or anything else save the love of Christ. Bro. Moderator, your committee would recommend the adoption of the resolution passed at the General Association at its last session, upon this subject, and that we will inform those associations with whom we correspond, and ask their co-operation. Your committee would recommend further that every laudable means be resorted to that a union may be effected.

A resolution followed the report of the committee on union to the effect that a committee of five be appointed to consider the propriety and devise plans for the union of the Baptists of the State. After the adoption of the resolution the following committee was appointed to that end: J. W. Ezell, A. Gooding, H. Sykes, N. Goff and A. Horten.

The amount of money collected from churches was \$144.47. The association then adjourned to meet with the M. U. Baptist church, Columbus, Miss., July, 1876. Bev. A. Henderson, moderator, Rev. J. W. Muse, Clerk.

THE EIGHTH ANNUAL SESSION.

The eighth annual session of the Mt. Olive Association met at Columbus, Miss., July 20, 1876. Rev. Henderson, moderator, called the meeting to order. Bro. H. Sykes having been called from labor

to reward since the last session of the association, was regarded as a very heavy stroke upon the association. He was esteemed and loved as the father of the association by all who knew him; and when he spoke upon any subject the greatest deference was always awarded his opinion and advice. Rev. Alex. Henderson preached the introductory sermon from 1 Cor. 15:58 theme: "Christian Union." During this session the funeral of Rev. H. Sykes was preached by the moderator, Rev. Ambrose Henderson. Revs. Boulden, Goff and Dupree followed with appropriate remarks.

Whereas, There is a body of Baptists in the Southern portion of this State that meet in State convention, and with whom we have no connection only in name, and with whom also the best of feeling have not existed in consequence of some unguarded steps upon their part, and

Whereas, This is the beginning of a new century, we feel that all former differences ought to be settled, both in church and State, and that this second century ought to entered upon with tranquility and good feeling; therefore be it

Resolved, That it is the sense of this association that an invitation ought to be extended to them to send delegates to meet with us in our general association, which convenes at Aberdeen on the 19th of Oct. next.

Resolved further, That we will ask the concurrence of those associations with whom we correspond.

Resolved further, That we request our general corresponding secretary to use all the power and authority vested in him as such to affect this object.

Resolved further, That a copy of these resolutions be sent to the president and officers of said convention.

The number of churches represented at this session was 63, members 7997, money received \$160.72. The officers were as follows: A. Henderson, moderator; J. W. Ezell, clerk; J. Randle, treasurer; J. F. Boulden, corresponding secretary. The association

adjourned to meet with the Second Baptist church, Okolona, July 19, 1877.

THE NINTH ANNUAL SESSION.

The ninth annual session of the Mt. Olivet Association met pursuant to adjournment, with the Second Baptist Church, Okolona, Miss., July 19, 1877. After the preliminary exercises, the introductory sermon was preached by Elder Goff from John 3:14. "The sermon was well delivered and gladly received." Rev. T. J. Rowan, pastor of the white Baptist Church, Okolona, and Bro. G. W. Thornton were introduced to the body; they made appropriate remarks and bade the brethren God-speed in their service of the Master and fallen humanity.

Much of the time during this session was consumed in discussing difficulties that had arisen between churches and association and church with church. In this session there were represented 62 churches; 27 ordained ministers; 9816 members. Money received, \$136. The officers were as follows: A. Henderson, moderator; J. W. Ezell, clerk; J. Randle, treasurer; T. L. Jordan, corresponding secretary.

Other Members of the Board—L. D. McAllister, M. A. Rice, N. Goff.

The association adjourned to meet with the Pilgrims' Rest Baptist Church, Brookville, Miss., July 28, 1878.

THE TENTH ANNUAL SESSION.

The tenth annual session of the Mt. Olivet Association convened with the Pilgrim Rest Baptist Church, Brooksville, Miss., July 28, 1878. The moderator, Elder Henderson, called the meeting to

order. After the usual devotional exercises the letter of welcome was read from the Pilgrim Rest Church. The introductory sermon was preached by Elder R. M. Ryland from the 15th chapter of Revelations. Theme: "Song of Moses and the Lamb." During this period of the history of the Mt. Olivet Association much time was spent in each meeting in settling difficulties that arose among the Baptist family from time to time. The cause of so much trouble was chiefly because of the ignorance of Baptist doctrines which was so prevalent among us at this time. God had instructed a few of His servants in His word and ways, and they were compelled to do His service as bidden. They were not prompted by policy, but by the Spirit of Him who guides into all truth. These few had to keep up the fight against intemperance, as will be seen by the following report on temperance:

Bro. Moderator and Brethren—Your committee on temperance beg leave to report: This subject has interested the church for a long time, and nothing has proved to be a greater bane to the progress of religion and vital piety in our churches, and so long as our ministers and other leading members of the church follow after intemperance, it will continue to be so. Hence, it is the sense of your committee that it is the duty of the association to avail itself of every available means to discourage and put down the use of intoxicating liquors as a beverage among all Christians, but more especially among the ministers. Your committee recommend that this body raise its voice high and loud against the use of intoxicating liquors as a beverage. Your committee would further recommend that this association discountenance any minister who is known to make a habitual use of intoxicating liquors, and thereby bringing disgrace and shame upon the cause of the church.

J. F. BOULDEN, Chairman.

At this session were represented 71 churches, 34 ordained ministers, 10,319 members. Total amount of money received \$154.

The officers were as follows: A. Henderson, moderator; H. M. Thompson, clerk; J. Randle, treasurer; T. L. Jorden, corresponding secretary.

The association adjourned to meet with the Second Baptist Church, Aberdeen, Miss., July 24, 1879.

THE ELEVENTH ANNUAL SESSION.

The eleventh annual session of the Mt. Olive association convened with the Aberdeen Baptist church July 24, 1879. The association was called to order by Elder Henderson, the moderator. The reading of the letter of the Second Baptist church, Aberdeen, "bade the delegates welcome to the humble yet hospitable homes and house of worship of the citizens of Aberdeen." The introductory sermon was preached by Elder J. W. Washington from Eccl. 9:10, Theme: "Progress." Deacon J. W. Peck, from the white Baptist church, was introduced and after some feeling remarks he was welcomed to a seat in the association.

There were represented during this session 75 churches, 46 ordained ministers, total membership 12,548, total amount of money received \$170.40. Officers were as follows:

Elder Ambrose Henderson, moderator.

Bro. H. M. Thompson, clerk,

Bro. J. Randle, treasurer.

Bro. J. H. Henderson, corresponding secretary.

Other members of the board: Elders L. D. McAllister, S. Petterson, J. Lyde.

The association adjourned to meet with the

Second Baptist church, West Point, Miss., July 22, 1880.

THE TWELFTH ANNUAL SESSION.

The twelfth annual session of the Mt. Olivet Association convened with the Second Baptist Church, West Point, Miss, only 22, 1880. The association was called to order by Rev. Henderson, the moderator. After devotional exercises the West Point letter was read, which extended to the delegates a hearty welcome to their homes and house of worship.

"In the meantime the following white brethren came in and were welcomed to seats with us by the moderator: Rev. J. B. Gambrell, D. D., editor of the *Baptist Record*, Jackson, Miss., Rev. D. I. Purser, State evangelist, and Rev. H. J. Vanlandingham, of this city.

"The business was suspended until an address by Dr. Grambrell, which was very timely and instructive. His principal topics were *education* and *temperance*. He said that our people must be educated, especially the ministers, and intemperance discouraged in every way possible. He said that he was much gratified to see the spirit manifested among us, to uphold the standard of the Gospel Ministry, and to see the advancement of our people in education, and congratulated us upon having and being able to manage such a body of Baptists. (About 150 delegates, representing about 13,000 Baptists.) He also said that their State Convention had appointed Rev. J. T. Zeely, of Jackson, Miss., their State missionary, who would work among us, and help us, and do us good in every way that he could be useful to us. He then introduced the *Baptist Record* as a re.

ligious paper, published in the interest of the Baptist. We were further entertained by Revs. Vandalham and Purser, who made some very suitable and pointed remarks. They indorsed Dr. Gambrell's address, and said that they felt themselves much complimented in being so heartily welcomed with us, and bade us "God-speed" in promoting the cause of Christ. All of which was listened to with marked attention, and responded to by some very appropriate remarks from Moderator Henderson.

"The moderator then sang 'God moves in a mysterious way,' and Dr. Gambrell addressed the throne of grace in an earnest manner."

The introductory sermon was preached by Elder N. Goff from Heb. 11:1. Theme: "The Importance of Faith in the Christian Warfare."

"The election resumed, and resulted as follows: Moderator, Elder Ambrose Henderson, of Okolona; clerk, Bro. H. M. Thompson, of Aberdeen; assistant clerk, Bro. J. H. Nichols, of Brooksville; treasurer, Bro. J. Randle, of Muldon; corresponding secretary, Elder T. L. Jordan, of Columbus.

"The moderator pro tem. then appointed Bro. S. M. Gains and Elder J. W. Ezell to conduct the moderator-elect to the chair, who was received with congratulations.

"He thanked the association for its continued esteem and confidence, and for its repeated action in conferring that honor upon him. He said that he could not promise any more in the future than he had done in the past, but he had greater hopes for the progress of the Mount Olivet Association than he had ever had, and earnestly wished its welfare in every sense. The clerk made some remarks, and

thanked the association for the appreciation of his services as manifested in calling for them again."

The following report on education was adopted

REPORT ON EDUCATION.

Brother Moderator and Brethren :

We, your Committee on Education, beg leave to report that :—

* * * *

We are glad to see the general favorable advancement of Education among our people throughout the district of our association, which again reminds us of the necessity of Ministerial Education ; for an uneducated minister cannot successfully teach intelligent and educated people.

Whereas, there are several promising young ministers in our district, who are desirous of making such improvements as the ministry demands, by attending some institution of learning, but for the lack of a little encouragement, they are standing doubting ; therefore your committee recommended that the association contribute to the aid of every such minister attending an institution of learning, the sum of \$25.00, to be paid out of a fund for educational purposes.

We further and most earnestly recommend, that the pastors and elders of the several churches request each of their members to give the small sum of 10 cents, at least once a year for educational purposes, and forward the same to the annual meetings of this association.

And as an institution of learning, we recommend to those preparing for the ministry, the Natchez Seminary, (now Jackson College,) for the present, and that we take steps to establish one in this part of the State.

Respectfully submitted,

J. W. CARODINE, Chairman.

At this session 48 ordained ministers were represented. 5 churches, 14130 members, money collected \$136.05.

OFFICERS AND EXECUTIVE BOARD.

Rev. Ambrose Henderson, chairman.

Rev. J. Randle, treasurer.

Rev. T. L. Jordan, corresponding secretary.

Bro. G. W. Rodgers, {

Rev. J. W. Ezell. } Board.

Rev. T. R. Raspberry, }

Bro. H. M. Thompson, secretary.

THIRTEENTH ANNUAL SESSION.

The thirteenth annual session of the Mt. Olivet Association met with the St. Mark Baptist church Corinth, Miss., July 21, 1881.

After devotional exercises, Elder R. Nettles preached the introductory sermon from I Cor., 1:10, Theme, "Unity."

Greetings of the Mt. Olivet Association were sent to the "Missionary Convention," then in session at Jackson, Miss.

The following passage was sent them from Isa., 1:18: "Come now and let us reason together, saith the Lord."

During the last session of this body, a resolution offered by Elder J. W. Ezell resulted in the creation of what was then and afterwards known as the Widow's Funds. In consequence of which fund money came in at this session from several churches to replenish said funds. Rev. L. D. McAlister was chairman of a committee which lead to the proper distribution of said funds. Widow's funds have been in existence in this association since then.

At this session 76 ordained ministers were represented, 84 churches, 14,777 members, total amount of money from all sources \$204.33. Officers were as follows:

Rev. Ambrose Henderson, moderator, Okolona, Miss.

Rev. J. H. Nichols, clerk, Macon, Miss.

Bro. J. Randle, treasurer, Muldon, Miss.

Rev. T. L. Jordan, corresponding secretary, Columbus, Miss.

Other members of the board: L. D. McAllister, J. W. Ezell, H. L. Guinn.

THE FOURTEENTH ANNUAL SESSION.

The Mt. Olivet Association met in its 14th annual session with the M. U. B. church, Columbus, Miss., July 20, 1882. Rev A. Henderson, the moderator, called the meeting to order. The introductory sermon was preached by the moderator from 1 Cor. 3:6, Theme: "Work for Every Man." Elder J. J. Harris of the (white) Baptist church of the city was introduced and after remarks, was granted a seat in the body. The following resolution was adopted pertaining to the division of the association after much discussion it was adopted.

Whereas, By reason of the present extent of the territory of this associational district, and as its membership has inevitably increased to such proportions that the burdensome labors of this association demands a remedy, therefore be it

Resolved, That this association be divided into Northern and Southern districts, the boundary of the Southern to include all the territory between Muldon and Brooksville stations, on the M. & O. R. R., the Northern district to include all above or north of Muldon, that were parts of this association.

J. L. COLEMAN.

The corresponding secretary said in his report in reference to education:

Dear Brethren—Important as this subject is, it has been discussed among us, and others for us, thirteen years, with many resolves but now is the time to do. These will never build school houses nor pay teachers. Our white brethren will help us strike to be free although slavery

held her grim hands of hardship upon us, but now they will help us to build that structure of literature, art and gospel intelligence with which our heavenly Father will be well pleased. To save a dollar and lose a soul is sinful, let us take ourselves to raising money for the school located at Columbus. Each brother present this to his church, "The Lord loveth a cheerful giver." Every ones plan cannot be carried out, but rest you assured, those to whom it will be referred will do their best. Would it not be a good thing to reduce our delegation and thus increase our contributions to the association.

Respectfully submitted,

T. L. Jordan, Cor. Sec.

Number of ordained ministers represented at this session 74, number churches 86, number members 1575, money from all sources reported \$236.86. No change in officers.

THE FIFTEENTH ANNUAL SESSION.

The fifteenth annual session of the Mt. Olivet Association met with the Second Baptist church, Starkville, Miss., July 19, 1883. The meeting was called to order by Rev. A. Henderson, moderator. Dr. J. F. Boulden of Washington, D. C., preached the introductory sermon from 1 Tim. 3:15,

"The following white brethren were introduced to the association: Rev. E. E. King, pastor of the First Baptist church of this city, and Rev. E. Readers, both of whom made some cheerful remarks and endorsed the sermon delivered by Dr. Boulden.

A letter from the Second Baptist church with which the association convened, was received and read. The letter contained a hearty greeting and a cordial welcome to their homes and house of worship. Having been requested to do so, Bro. J. H. Henderson responded in appropriate terms in behalf of the association."

Rev. J. H. Nichols of Macon was at this session elected moderator instead of Rev. A. Henderson who had been elected for eight successive terms. On leaving the chair Rev. Henderson thanked the association for the respect shown him and the honor conferred upon him by so long confiding in him as their executive officer. He then invited Bro. Nichols to the chair who made appropriate remarks of acceptance. Rev J. L. Futrell was introduced who spoke in the interest of a temperance paper which he was publishing, known as the "Visitant." The following letter was then read from Sister A. Gordon:

WAVERLY, Clay County, Miss., July 14, 1883.

Dear Moderator and Brethren of the Mount Olivet Association: I present myself by letter as a candidate for annual membership, by sending one dollar. For education I send fifty cents.

Now I pray that God may rule in your council and preside in your heart.

Hoping to be accepted, I am yours in Christ,

AMERICA GORDON,

Member of Mt. Pisgah Baptist church.

At this session, in the court house, on Sunday, at 11 a. m., Rev. J. F. Boulden preached a missionary sermon from Acts 17: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitations.

Contributions for foreign missions amounted to \$31.80, to which white persons contributed as follows:

C. Westbrooks, Columbus.....	\$ 50
J. Gregory, Columbus.....	1 00
Miss Eliza Whitfield, Columbus.....	50
Miss Rebecca Umphries, Columbus.....	50
Miss May Fort, Starkville.....	50
Dr. Warford, Starkville	1 00

Mr. ——— Montgomery, Starkville.....	50
R. D. Cooper, Starkville.....	50
A. A. Conether, Starkville	50
Mr. Hague, Sr., Starkville.....	50
W. E. Saunders, Starkville.....	50
W. H. Runnetts, Starkville	50
Rev. ——— Harris, Ed., Starkville.....	25
T. Beatty, Starkville	50
Mr. Cooksey, Starkville.....	50

Dr. Boulden made an indelible impression upon the minds of all present with his forcible arguments and logical conclusions.

The following is taken from the report of the corresponding secretary:

The "Union of the Baptist State Convention and the General Association of Mississippi" is receiving much attention.

And your corresponding secretary would hear the sentiments of this association, and that your representatives to the General Association that meets in Jackson on Thursday before the third Lord's day in October, be invested with power to act as to this point.

THE SCHOOL.

The location of the school at Columbus created such dissatisfaction, it was moved to Jackson, where it might better receive the support of the State.

All of which I submit for your consideration. I am as ever, your humble servant,

T. L. JORDAN.

At this session 58 pastors were represented, 94 churches, 16,104 members. Total amount of money from all sources, \$295.45. Officers as follows: Rev. J. H. Nichols, chairman of the Board; Deacon J. Randle, Muldon, Miss.; Rev. T. L. Jordan, Columbus, Miss.; Rev. L. D. McAllister, Aberdeen, Miss.; Rev. A. Henderson, Okolono, Miss.; Rev. G. W. Fears, Corinth, Miss.; H. M. Thompson, ex-officio secretary.

The place of the next annual meeting was changed from the Greenwood Baptist Church, Mulfreys, to the Oakland Baptist Church, Crawfordville, Miss.

THE SIXTEENTH ANNUAL SESSION.

The sixteenth annual session of the Mt. Olivet Association convened with the Oakland Baptist Church, Crawfordville, Miss., July 24, 1884. This meeting at Crawfordville was in keeping with an arrangement made by the executive board, which was called by Moderator Nichols, to meet at West Point, Miss., Jan. 26, 1884. The moderator, J. H. Nichols, called the meeting to order and introduced Elder L. D. McAllister, who then preached the introductory sermon from I John 3:8. The discourse was well suited to the congregation and was heartily received. The Crawfordville Church letter was then read, which gave the delegates a cordial welcome to what had been provided for us. The welcome words in the letter were strengthened by remarks from Bro. G. W. Rogers, which were responded to by Moderator Nichols in behalf of the association. The moderator then introduced Bro. Erwin, a Sunday School worker, who spoke of his work; Bro. Strode, of Macon; Mrs. L. D. Bull, of Chicago, a laboring missionary of the Woman's Baptist Home Mission Society; Dr. Harrington, Capt. Archie, Rev. Tucker, Capt. Reeder and Tucker, the last five of whom were white citizens of Crawfordville. These distinguished guests made encouraging remarks and bade us God-speed in the service of the Lord, and in our work of love. Rev. Ramsey, moderator of the General Association, was then introduced, who made an interesting and instructive address upon the work of the general body.

After the doctrinal sermon by Elder A. Henderson, who had served as moderator for eight consecutive years, a motion prevailed that the association make him an honorary life member of the body. It was at this session of the Mt. Olivet Association that the most advanced, most definite and important steps were taken, toward helping young men to obtain an education from an institution of learning, than ever before, though this had been the theme of the association since the first year of its existence. Though it had been the substance of well nigh every report on education; though long and windy speeches had been made and hundreds of dollars had been raised for this purpose, yet no definite step had been taken till we met at Crawfordville in 1884. It was here, for the first time, that Henry, a youth from Okolona, still in his teens, was delegated from his church and Sunday-school to both the Sunday School Convention and Mt. Olivet Association. He was not delegated before, he could not be, till the right time. God was overruling the whole affair. Henry was delegated just in time to comply with the following resolutions from both the Sunday School Convention and the Mt. Olivet Association, which were in session at Crawfordville in 1884:

—From Sunday School Convention minutes of 1884.—

Brother President:

We, your committee, to whom was referred the question or recommending and aiding students in attending high schools, regret very much that we have had so little opportunity, in the midst of such a rush of business, to consider so important a subject. We earnestly hope that whatever is done in regard to it will be good and lasting.

In the schools of the American Baptist Home Mis-

sion Society, \$25 will constitute a half-beneficiary scholarship. Therefore, your committee recommends :

1. That this convention appropriate \$25 annually, out of the funds for education or any other fund whose purpose is not strictly designated, to constitute a half-beneficiary scholarship in the Jackson College, Jackson, Mississippi.

2. That the person receiving the benefits of said half scholarship shall be a person preparing to be a preacher or teacher, or both, recommended to this convention by his church and pastor, and who shall have excelled others in an examination conducted by a committee appointed by this convention.

3. That this convention reserve the right to continue or discontinue said person as such appointee.

4. That the schools and friends of this convention be requested to contribute and increase their contributions to sustain said half-beneficiary scholarship and to create another.

5. That the convention make an appropriation and appoint a student at this session.

Respectfully submitted,

H. M. THOMPSON, Chairman.

—From Association minutes of 1884.—

Brother Moderator :—

Your committee on Education beg leave to report :

We are informed that the Sunday School Convention has appointed a committee to conduct a competitive examination, and recommend the most competent and most worthy young man for the "Scholarship" in the Baptist Theological College at Jackson, Miss.; and the convention will pay \$25 of his expenses from the educational money ; and as the convention represents the young and rising intelligence of our denomination, we recommend that the association make an appropriation of \$25 for whoever the convention recommends.

J. H. HENDERSON, Chairman.

In keeping with Article 2nd. in the above resolutions, the examination was held and the successful competitor was the youth from Okolona, who

with the assistance of his life's companion, compiled this little volume which you now read. The preamble of the above resolutions, from the Sunday School Convention, has for its closing words, as you may see: "*We earnestly hope that whatever is done in regard to it will be good and lasting.*"

These words have ever pricked and goaded me onward from the time I was first in possession of the fact that I was the successful competitor till the present. God grant they may ever do so till the ideal of this grand old body has been attained to. In attempting to fulfil the earnest hope of the committee who planned and penned these resolutions, and the association and convention which adopted and executed them, I came to Jackson College in the fall of 1885. In the spring of 1887, graduated with the honors of the class. Taught in the same institution the following year, and in the fall of '88 entered the Theological Seminary of Richmond, Va., and in four years graduated with the degree of Bachelor of Divinity. In 1892 began teaching again at Jackson College, and after two years went back to Richmond, Va., and married Miss Sarah Estelle Byers, one of the graduates of the Richmond Normal Institute, and teacher in the city of Richmond, Va.; brought her to Jackson College, Jackson, Miss., where we are both engaged as teachers, she having charge of reading and writing, and I history and mathematics, besides a very bright class of young men in the study of the Bible. Being a husband and father, I entertain the hope and cherish the possibility of carrying out the intentions of the association and convention, if not in my unprofitable life, in the lives of Charles and William,

my two boys, who may have a brighter day and better opportunities than him whom these organizations have immediately helped. They, each of them, began their little lives here, where their father was sent by this association.

The association and convention continued this well-begun work till they began institutions of their own, one at Columbus, and the other at Okolona, under the auspices of the two branches of the Mt. Olivet associations and S. S. conventions. Elder P. J. Jackson, the great evangelist and pastor of the Metropolitan Baptist Church, Memphis, Tenn., was also one of these beneficiary students. More is said of him in another place in this volume.

At this session were represented 101 churches, with a membership of 16,796. Total amount of money collected from all sources \$343.35. Officers were as follows:

Rev. Joseph H. Nichols, chairman, Starkville, Miss.

Bro. Jesse Randle, treasurer, Muldon, Miss.

Rev. Thomas L. Jordan, corresponding secretary, Columbus, Miss.

Bro. S. M. Gaines, Crawford, Miss.

Rev. H. R. McMillan, Muldon, Miss.

Rev. J. W. Washington, Waverly, Miss.

William I. Mitchell, Clerk, Columbus, Miss.

THE SEVENTEENTH ANNUAL SESSION.

The seventeenth annual session of the Mt. Olivet Association convened with the Second Baptist church, Okolona, July, 23, 1885. Rev. J. H. Nichols called the association to order. After the usual devotional exercises the moderator introduced Rev. W. E. Parker,

who preached the introductory sermon from Gal. 6:7, Theme: "The Harvest." The speaker forcibly presented the salient features of his discourse to the eager listeners who gave unmistakable evidence of appreciation. The moderator then, in well chosen words, addressed the association on "Our Duty as a Representative Christian Body."

After reading a requisite number of letters the association proceeded to elect officers. Under the suspension of the rules the officers were elected by acclamation.

Moderator, Rev. L. D. McAllister, Aberdeen.

Clerk, Bro. W. I. Mitchell, Columbus.

Treasurer, Deacon Jesse Randle, Muldon.

Corresponding Secretary, Rev. T. L. Jordan, Columbus.

Assistant Clerk, Prof. J. H. Henderson, Okolona.

The chair appointed Bros. G. W. Rogers and J. C. Walker a committee to conduct the moderator-elect to the chair.

"All hail the power of Jesus' name,

Let angels prostrate fall;

Bring forth the royal diadem

And crown him Lord of all,"

was sung by the association.

Elder Nichols, the retiring moderator, then introduced Rev. L. D. McAllister, moderator-elect, who in a practical manner addressed the brethren assembled, closing his remarks by thanking the brethren for the manifestation of their confidence and appreciation as was evidenced in their choice for moderator. The remaining officers elected signified their appreciation of the honor conferred

upon them. Upon motion the association tendered Rev J. H. Nichols a vote of thanks for the impartial manner in which he had presided over the association for the past two years.

At this juncture the letters of welcome and response were read by Profs. J. H. Henderson of Okolona and W I. Mitchell of Columbus. I regret very much that I cannot here reproduce those letters as a specimen of composition from the pen of these two intelligent gentlemen.

The moderator then introduced the delegates from the various bodies in correspondence with the Mount Olivet Baptist Association. The association, upon hearing of the death of General U. S. Grant, ordered a memorial service for the evening's exercises, appointing Prof. John H. Henderson, Bro. G. W Rogers, Rev. J. W Ezell, Rev. J. H. Nichols and Bro. J. F. Dawkins to conduct the same. The committee on devotional exercises reported as follows: Second Baptist church, memorial exercises; Third Baptist church, Rev. B. J. Davis; A. M. E. church, Rev. T. R. Raspberry; M. E. church, Rev. W C. Cook to conduct services. Rev. L. D. McAllister read 89th Psalm; prayer by Elder Zzell. The memorial services were introduced by an eulogy upon Gen. U S. Grant by Prof. J. H. Henderson, followed by Elder J. W Ezell, who closed his remarks with the song, "With heavenly weapons I have fought," etc. Elder Ezell was followed by Rev. H. M. Thompson and Bro. G. W Rogers, after which Elder Jordan offered a series of resolutions, which were seconded by Bro. J. F. Dawkins in an able, eloquent and touching speech. The resolutions, which are as follows, were unanimously adopted:

Whereas, The gift of great men is one of the providences of God, and whereas, the gift of such a man as Gen. U. S. Grant to the world has been an incalculable blessing to millions of freemen in this land of freedom; whether in war or as chief magistrate, or as private citizen, he conducted himself with that peculiar dignity and singular distinction that only U. S. Grant could do, and as such conduct has made him dear to the hearts of his countrymen, regardless of color or politics; therefore be it

Resolved by this association that we mourn the loss of our lifetime friend, and bow in humble submission to an overruling Providence. Be it further

Resolved, That we express our sympathies for the bereaved family, their bereavement being no less than ours, for he was the property of the whole Union. Be it further

Resolvt'd, That these resolutions be published in the Chickasaw Messenger, and the clerk of this association be instructed to forward a copy of the same to the family of Gen. U. S. Grant.

The following is taken from report of the Committee on Foreign Missions:

Your committee think that they have been specially honored of God to look down upon the Mississippi Baptists and select from among its number one thoroughly competent and earnestly consecrated, called of the Lord into the African field as a missionary to free a people from superstition and idolatry and their kindred results, by preaching of the gospel. We refer to our beloved brother, Rev. H. McKinney. This brother is laboring among the Mandingo and Vey tribes. His labors have been highly successful, having in two years organized three churches, and has a Sabbath school of three hundred heathen children in connection with Bro. J. J. Cole of Virginia. Your committee therefore recommend that all moneys on hand for foreign mission purposes be turned over to Rev. J. H. Nichols, treasurer of the State Foreign Mission Board.

It will be seen from the history of this association that since the first division of this association (from which division the New Hope Association was

organized) that from year to year, this body has steadily grown till at this period, it has fully doubled itself in number of churches it had when this division was made. In the minds of Prof. Mitchel and others, the time has come in the history of this organization, for another division. The sentiment of many of the leading brethren of the association was voiced in the following resolution on division:

Whereas, In the minds of many, the Mt. Olivet Baptist Association has grown to such proportions as to become unwieldy, and in other respects burdensome, and whereas, it is believed that a division of associational territory would be productive of more good to the cause for which it was designed, therefore be it

Resolved, That the churches comprising the Mt. Olivet Baptist Association are hereby requested to send delegates to the next session of the association in 1886, instructed with a view of taking into consideration the question of division.

W. I. MITCHELL.

Number of churches represented at this session was 108. Total amount of money received from all sources \$148.85. Officers were as follows: Rev. L. D. McAllister, Aberdeen, moderator; William I. Mitchell, Columbus, clerk; Deacon Jesse Randle, Muldon, Treasurer; Rev. T. L. Jordan, Columbus; cor. secretary.

Other Members of the Board—Rev. J. H. Nichols, Starkville; Bro. A. Henderson, Okolona; Rev. H. H. McMillan, Aberdeen.

THE EIGHTEENTH ANNUAL SESSION.

The eighteenth annual session of the Mt. Olivet Association was held with the Second Baptist Church, Aberdeen, Miss., July 22, 1886. The moderator, L. D. McAllister, called the meeting to order, and after

brief remarks to the delegates then gathered, he proceeded with the devotional exercises, after which Rev. J. W. Ezell was introduced to the association, who preached the introductory sermon from Rom. 15:1. The sermon was well delivered and listened to with marked attention. Rev. J. Trice, of the M. E. Church, was introduced and bade the brethren God-speed in their good work.

Dr. H. W. Bowen, of the New Hope Association and Moderator of the General Baptist Association of Mississippi, was present and was requested to preach to the association.

Rev. Dr. Bowen selected for his subject: "Feeding the Five Thousand."—John VI.

The discourse proved to be interesting and instructive, and was highly appreciated by an attentive audience.

The question of dividing the association was raised, and after some discussion was brought to a vote, which resulted in favor of division of associational territory by 69 to 37.

Bro. W. I. Mitchell then offered the following resolution on division, which was adopted :

THE DIVISION.

Whereas, The churches have declared, through their representatives in this association, that a division of the associational territory is necessary and expedient, therefore, be it

Resolved, That this association do now appoint Revs. A. Henderson, H. M. Thompson, M. R. McMillan, T. L. Jordan, J. H. Nichols, J. C. Walker and G. W. Rogers, a committee, whose duty it shall be to fix the boundary line, name the two bodies, and make such other recommendations respecting the next session of the two bodies, in 1887, that may promote the peaceful, harmonious and Christian

settlement of matters pertaining to the division of our association.

The following is the committee's report on division :

REPORT ON DIVISION.

Brother Moderator :—

Your committee on Division beg leave to recommend that the boundary line between the two bodies begin and run on the northern boundary of the City of West Point ; that the lower division retain the name of Mount Olivet, and the northern division be called the Okolona Association. That Rev. L. D. McAllister be moderator, Rev. J. W. Ezell, clerk, and Rev. H. M. Thompson, corresponding secretary, of the Okolona Association ; and that Rev. J. H. Nichols be moderator, Prof. W. I. Mitchell, clerk, and T. L. Jordan, corresponding secretary, of the Mount Olivet Association. That after all expenses are paid, the remainder be divided equally between the two bodies. That the Mount Olivet Association meet at West Point, on Thursday before the Fourth Lord's day in August, and the Okolona Association meet at Egypt, on Thursday before the Fourth Lord's day in July.

Respectfully submitted,

A. HENDERSON, Chairman.

The following from the foreign field was read, which proved to inspire the brethren to more earnest and consecrated efforts for Africa :

WORKORRA MISSION STATION, MANOH SALIJAH, {
SIERRE LEONE, WEST COAST OF AFRICA. }
January 1st. 1886. }

DEAR BRO. JORDAN :—

I am in receipt of your letter, glad to know that Mississippi is on the " lift " in mission work. Bring her more to the front, my dear brother. We in Heathandom want every state to have our missions at heart. The heathens are having their jollification days from morning to night. The heathen devil is displaying himself in so much that the whole country is carried away with him. They have also a heathen god, but he does not produce so much fun. All of Africa worships these gods and devils, who

cannot destroy or defend the soul of man. Too bad, nothing but the word of God can reach them. Let Mississippi awake and perform her duty toward her brethren in Africa. Then shall "light" come. I hope you had a good times in the association that you said would convene in October, 1885. Did you read my letter in the meeting? I guess Topp was lively enough as well as yourself. Do all you can for Africa. No time to write, I must be going. Pray for us.

H. M. McKINNEY,

Rec. and Cor. Sec'ty. Bap. Vey Mission,
West Coast of Africa.

At this session 118 churches were represented.
Total amount of money collected \$162.20.

The association then adjourned with the following program for the next meeting of each:

ANNUAL SERMONS.

MOUNT OLIVET ASSOCIATION.

Introductory—Rev. D. C. Mitchell; Alternate, Rev. I. C. Coleman.

Educational—Rev. M. C. Higgins; Alternate, Rev. W. C. Gillespie.

Missionary—Rev. H. Watson; Alternate, Rev. R. Nettles.

Doctrinal—Rev. W. C. Clark; Alternate, Rev. J. Cox.

Temperance—Rev. J. W. Washington; Alternate, Rev. A. Hodge.

Conventional—Rev. L. S. Lee; Alternate, Rev. G. Spencer.

OKOLONA ASSOCIATION.

Introductory—Rev. J. Gray; Alternate, Rev. B. H. Horton.

Educational—Rev. H. R. McMillan; Alternate, Rev. T. R. Raspberry.

Missionary—Rev. A. Henderson; Alternate, Rev. H. H. McMillan.

Doctrinal—Rev. J. W. Ezell; Alternate, J. C. Hampton.

The next session of the Mt. Olivet Association will be held with the West Point Baptist church, Thursday before the Fourth Lord's day in August, 1887.

The Okolona Association will convene with New Hebron Baptist church at Egypt, Thursday before the Fourth Lord's day in July, 1887.

THE NINETEENTH ANNUAL SESSION.

The nineteenth annual session of the Mt. Olivet Association met with the Second Baptist church, West Point, Miss., Aug. 25, 1887. Rev. J. H. Nichols, the moderator, being detained at home on account of sickness in his family, T. L. Jordan was chosen moderator pro tem. After the meeting had been called to order by the clerk, Prof. W. I. Mitchel, Rev. Jordan addressed the brethren and laid special stress on the importance of the brethren being *diligent*, *patient* and *forbearing*. Rev. T. R. Raspberry preached the introductory sermon from Ps. 1:1. The short space of time that Rev. Jordan wielded the gavel as moderator pro tem. proved to the delegation that he was born to rule, and that no better man could be elected as permanent moderator, hence the committee on permanent organization nominated him, and he was unanimously elected. Rev. Jordan then made quite a lengthy address on accepting the chair, during which time he reviewed his connection with the association since first he met it till the present, after which he assumed the duties of moderator. Rev. E. B. Topp having recently returned from Africa, was granted opportunity to lecture to the association pertaining to the Dark Continent. Rev. Topp took for his subject: "Should the Christians of America send the Gospel to the perish-

ing millions in Africa?" It is needless to say to you who knew Rev. Topp, that he, as usual, delivered a grand and interesting lecture, proving his proposition laid down to the satisfaction of everyone present. They manifested the conclusion which Rev. Topp's lecture affirmed in their minds by giving to that end a handsome collection. The sad news of the death of Rev. H. McKenny, missionary to Africa, was announced to the association by the committee on Foreign Missions. He died April 15, 1887. The same committee endorsed Rev. Topp and commended him to all the churches in this associational district. During this session, the first after the division, 69 churches were reported, with a total amount of money of \$365.10. The officers were as follows: T. L. Jordan, moderator; W. I. Mitchel, clerk; Cooper Muldron, treasurer; J. H. Nichols, corresponding secretary. Other members of the Board: B. J. Davis, A. Gordon, W. C. Cook. The association adjourned to meet at Brooksville July 12, 1888.

THE TWENTIETH ANNUAL SESSION.

The twentieth annual session of the Mt. Olivet Association was held with the Second Baptist church, Brooksville, Miss., July 12, 1888. Rev. T. L. Jordan, the moderator, called the meeting to order. After devotional exercises, he addressed the brethren in the interest of the association and the work they had before them. J. W. Carodine was then introduced, who preached the introductory sermon from John 15:5. From this Rev. Carodine preached a good and effective sermon. The association took a vote to sustain the action of the Sardis delegation, made in the general association, to take \$50 stock (10 shares) in the Baptist Messenger, the Baptist organ of the

State. The corresponding secretary was then made the representative of this association to the board of managers of the Baptist Messenger.

The following resolution was offered by Prof. W I. Mitchell of Columbus:

Resolved, That the pastors and delegates from the various churches be and they are hereby requested to organize Women's Missionary Societies in their respective churches, said missionary societies to be auxiliaries to the Mount Olivet Women's Missionary Society of this district and that they be requested to send a delegate to the same at its next annual session.

The number of churches represented at this session was 75. The grand total amount of money received was \$559.80. This amount includes the Sunday school convention and the district Women's Missionary Society. The officers were as follows:

T L. Jordan, Moderator.

W I. Mitchell, Clerk.

Cooper Muldron, Treasurer.

J. H. Nichols, Corresponding Secretary.

Other members of the board: B. Fermandis, J. W Darodine, A. Gordon.

The association adjourned to convene with the Ash Creek Baptist church, Osborn, Miss., July 18, 1889.

THE TWENTY-FIRST ANNUAL SESSION.

The twenty-first annual session of the Mt. Olivet Association convened with the Ash Creek Baptist Church, Thursday before the 4th Lord's day in July, 1889. The moderator, Rev. T. L. Jordan, delivered his annual address which was forcible and instructive. Rev. A. Cornner was then introduced and preached the introductory sermon from Gal. 6:7. Prof. J. F. Jones then read the "Letter of Welcome."

The clerk, Prof. W I. Mitchel, was ordered

by the association to respond to the letter, which he did in that language and style which gave the citizens of Osborne and that vicinity to know that the delegation fully appreciated their kindness and heartily accepted their words of welcome.

The moderator then introduced to the association the following representative brethren:

E. B. Topp, foreign mission agent; J. W. Ezell, president of the Baptist Messenger Publishing Company; G. W. Gibson, corresponding delegate of the Whitfield Association; T. W. Payne, pastor of New Hope Baptist Church, Meridian; H. W. Bowen, Theological and Institute lecturer for the State; M. R. Richards, corresponding delegate of Canaan-Pickens Association, and J. F. Boulden, State Missionary of the Home Mission Board of New York.

Later in this session we find that Rev. Topp lectured to an immense audience in the interest of foreign mission, besides obtaining a handsome collection for the same, the association voted to turn their foreign mission money over to him to be reported to the board which appointed him agent of the 4th District on Missions. He received from the association for foreign missions, \$56.10. The Committee on Obituary for 1888, of which Rev. P. J. Jackson was chairman, reported the death of Sister America Gordan, who has been one of the faithful sisters of this body from year to year, when she could not meet the association in person, she would represent by letter as well as send up some thing for educational purposes. No wonder the association said through its committee that: "We are pained to record the death of our beloved sister, America Gordon, who has been for many years an annual member of this body, and whom

God has seen fit to remove out of her afflictions."

The following is taken from the report of the corresponding secretary:

Your executive board granted or allowed \$18 to buy a lot in the town of McCool, in the name of the General Association, which was done, and the property deeded to the General Association. The lot is 65 by 250 feet. The church has since erected a building 25 by 35 feet, now about completed.

During the year our cause has progressed finely in the Mississippi bottoms. A church has been organized at Yazoo City, Greenwood, Johnsonville, and many other important and growing towns.

At this session there were 86 churches reported. The total amount of money received from all sources was \$416.85. The officers were as follows:

Moderator, T. L. Jordan.

Clerk, W. I. Mitchell.

Treasurer, H. Watson.

Corresponding Secretary, J. H. Nichols.

Other members of the board: B. J. Davis, J. C. Walker, J. Lyde.

The association adjourned to meet with the M. U. B. of Columbus, Miss., July 10, 1870.

THE TWENTY SECOND ANNUAL SESSION.

The twenty-second annual session of the Mt. Olivet Association convened with the M. U. B. church, Columbus, Miss., July 10, 1890.

The clerk, in the absence of the moderator, called the association to order and read a communication from the moderator giving the information that he could not be present.

Upon motion of Dr. Boulden, J. W. Carodine was made moderator pro tem.

Rev. J. B. Nelson was introduced and preached the introductory sermon from Phil. 2:2.

After which Dr. Dobbs, of the (white) Baptist church, Columbus, Miss., was introduced and made remarks to the body.

The letter of Welcome was read by Bro. E. S. Evans of Columbus, which had its intended effect.

Prof. J. F. Jones made an appropriate response to the very cordial welcome extended to the delegation.

In tracing the history of this association, it is very comendable indeed to note its generosity towards feebled and disabled churches; at every opportunity, when her financial ability would permit, she held out a hand of assistance to some sister church or churches in distress. "God loves the cheerful giver."

The memorial service of Rev. A. H. Dickson having been ordered, Rev. J. Lyde led in the memorial services in his memory, and was followed by Dr. Boulden. The following brethren spoke briefly in reference to the life and labors of Eldar Dickson: J. H. Nichols, A. Watson, H. M. Neeley, J. B. Nelson and H. W. Bowen, who read a historical sketch of the life of Rev. A. H. Dickson from his former home in Alabama. Hon. R. Gleed then closed the remarks and the historical sketch was ordered placed on the memorial page.

The following is that part of the report on education which nullified the Jackson free scholarship, provided for by this body, when united with the North Mt. Olivet in 1886.

ON EDUCATION.

Brother Moderator:—

Your committee on Education beg leave to report:

* * * * *

The money heretofore used for this purpose has been

appropriated in such a manner that but few have been benefited thereby. Therefore, Bro. Moderator, we recommend that the moneys raised at this session for educational purposes be retained in the treasury, after deducting the amount now due on scholarship, for the purpose of assisting in organizing a minister's institute here in our district. We further recommend that the following committee of seven be appointed for the purpose of perfecting the organization of such an institution: H. W. Bowen, J. H. Zuber, Watson, B. B. Brooks, A. Gordon and B. J. Davis.

The churches represented through their delegates at this session were 88. The total amount of money collected from all sources was \$450.80. The officers were as follows: Moderator, J. W. Carodine; clerk, W. I. Mitchel; assistant clerk, B. J. Davis; treasurer, H. Watson; corresponding secretary, J. H. Nichols. The association adjourned to meet with the Pilgrim Rest Baptist Church, Brooksville, Miss., July 10, 1891.

THE TWENTY-THIRD ANNUAL SESSION.

The twenty-third annual session of the Mt. Olivet Association convened with the Pilgrim Rest Baptist church, July 10, 1891. The moderator, Rev. J. W. Carodine, having died since the last session, the clerk, Prof. W. I. Mitchel, called the meeting to order, after which a motion prevailed that Rev. J. H. Nichols be moderator pro tempore. Rev. B. J. Davis was then introduced, who preached the introductory sermon from Heb. 6:9. The report of committee on nomination made the following brethren the officers for this session: Moderator, J. H. Nichols; clerk, W. I. Mitchel; assistant clerk, B. J. Davis; treasurer, H. Watson; corresponding secretary, G. W. Fears. The letter of welcome by M. C. Brooks and

response by J. F. Jones were then listened to by the delegates and visitors.

Rev. L. S. Lee, moderator of the Second New Hope Association, and Elder Roger, a member of the same, were introduced by the moderator, after which they, in appropriate words, addressed the association. The following report and program was offered and executed in reference to the memory of the divines therein contained. It shows, with other things, the esteem these brethren were held in the estimation of those among whom they labored and fell:

The Committee on Obituary reported as follows:

Brother Moderator and Brethren—Your Committee on Obituary make the following report: It is with feelings of deep regret that we report the death of our beloved Brother, A Gordan, of West Point, who departed this life about August 1st, 1890. He became pastor of the West Point Baptist Church in the year 1884, and there remained until he was removed by the hand of death. He was 53 years of age. He fell like a veteran of the Cross. He was followed by our beloved moderator, Rev. J. W. Caradine, who was elected moderator at the last session of our body, and since then death has removed him from our midst. He died October 25, 1890, at the age of 46. He fell at his post. We therefore recommend that a page be set apart in the minutes to their memory, and that memorial services be held to-night.

S. PETERSON,
Chairman.

Rev. J. C. Walker then opened the services by reading the 20th chapter of Matthew, and Bro. S. Walker sang "Nearer My God to Thee." Rev. J. F. Patton offered prayer. The following are among the brethren who took part in the exercises: J. C. Walker, J. H. Nichols, S. Peterson, H. Watson, B. J. Davis, J. H. Outlaw, S. M. Owens, J. F. Jones.

The following is taken from the report on education :

Bro. Moderator and Brethren :—

* * * * *

Your committee further recommend that there be located at Columbus, Miss., for the present, a Theological Institute for the benefit of the ministry. And further, that this association do now constitute and make the executive board of this association a board of trustees of said institution, whose duty it shall be to go forward and make all the necessary arrangements for the conduct of the school. It is further ordered that said board of trustees shall employ able and thoroughly competent persons as teachers in said institute, which shall begin its session the first day of December, 1891, and continue for three consecutive months, viz: December, January and February of each year. It is further recommended that each and every preacher belonging to this association be requested to attend, and every licentiate compelled to attend this school as far as possible.

J. F. BOULDEN,
Chairman.

AMENDMENTS TO REPORT ON EDUCATION.

Resolved further, That the churches comprising this association be and they are hereby requested,

1. Not to license any brother to preach the Gospel, unless he attends this or some other Baptist institution of learning, and prepares himself to fully discharge the duties of that high function.

2. To ordain no brother to the ministry who is already licensed unless he also complies with the first section of this resolution.

3. To urge upon their respective pastors the importance of attending this institution and the better preparing themselves to perform their spiritual work, and to furnish them the money to defray their expenses at the school.

Respectfully submitted,

H. W. BOWEN,

At this session 80 churches were reported through

delegates. The total amount of money collected, \$556.81. The officers are those given in the first part of this session's report, together with the following members of the executive board: Rev. H. W. Bowen, Columbus; Rev. Zuber, Starkville; Rev. B. J. Davis, Osborn.

Next session at Starkville, with Second Baptist Church.

THE TWENTY-FOURTH ANNUAL SESSION.

The twenty-fourth annual session of the Mt. Olivet Association was held pursuant to adjournment with the Second Baptist, Starkville, Miss., July 14, 1892. The moderator, J. H. Nichols, called the meeting to order and introduced Rev. M. C. Adams, who preached the introductory sermon from 1 John 4:11. The moderator then addressed the delegates in appropriate and pointed words. The addresses of welcome and response, respectively by Revs. R. G. Moody and M. C. Wicks were then listened to by the delegates.

Revs. A. G. Houston and O. H. Campbell of the M. E. church were introduced. Rev. Campbell very acceptably addressed the association. Mr. R. D. Cooper (white) was also introduced and addressed the association. It was at this session of the association that the following churches were granted letters of dismission: New Hope, Woodburn, Antioch, Cumberland, Pine Grove and Montpelier Baptist churches. The following brethren were chosen trustees of the Baptist Ministerial Institute at Columbus for 3 years: Revs. J. D. Zuber, J. H. Nichols, H. H. Bowen, W. I. Mitchell and G. W. Fears.

The following is the report on education:

Brother Moderator : Your committee on education beg leave to submit the following:

We have had referred to us the report of the visiting committee of the Ministerial Institute, established, according to your direction, at Columbus, which contains the operations and surrounding circumstances of the school for the first session, recently closed.

We find that sixteen students were enrolled, but only eight of them were ministers connected with the association. In this respect the expectations and previous representations were not realized. The trustees employed Revs. H. W. Bowen and J. H. Nichols to conduct the school, but only Dr. Bowen was actually engaged.

Your committee is satisfied that no plan will prove satisfactory to everybody, and that it is the duty of this association to sustain an educational institution for the education of our ministry and the promulgation and dissemination of the doctrine and principles of the Baptist church. We therefore recommend—

1. That the school be continued another session—December, January and February.

2. That the ministers connected with this association, and the associations participating, be exempt from tuition for the three months attending.

3. That a board of trustees consisting of seven members, shall be chosen, five from this association and two from the affiliating associations, who shall hold their offices for three years, and until their successors are elected and qualified.

4. The board of trustees shall have a president, vice-president, secretary and treasurer, chosen from among themselves, and they shall report to the association yearly their transactions.

5. That when organized, all the educational money shall be paid into the hands of the treasurer of the institution.

6. That the \$19.70 due for theological work be allowed.

7. That the books, etc., now on hand to be turned over to the trustees to be sold, and the money placed in the hands of the treasurer of the institution.

8. That the former regulations adopted, not in con-

flict with these, be continued in force.

9. That the board of trustees shall meet and organize as soon as possible after appointment.

Respectfully submitted,

W. I. MITCHELL, Chairman.

The following protest was entered against the BAPTIST STATE CONVENTION by this association through her delegates:

THE PROTEST.

Resolved, That the Mount Clivet Association, which entered in good faith into the consolidation of Baptists of this State, known as the General Baptist State Convention, feels called upon to enter her protest against what she considers as irregular, un-Baptistic and un-Christian procedure of that organization.

1. We protest against the practice of appointing presiding elders, called "Missionaries," over the churches, as against the principles of the Baptist faith, and a species of interference with the liberties and independence of the Baptist churches and cannot be tolerated by us.

2. We protest against the interference with the internal workings of the churches, in trying and ordaining persons to the ministry through boards or committees of ordination, a privilege of the church only of which the individual may be a member.

3. We protest against the un-Christian and un-Baptistic manner in which the proceedings are carried on—resorting to tricks, dodges, filibustering, gagging and the suppression of individual rights, liberties and privileges in a Christian body by tactics that should be foreign to a Christian organization.

4. We protest against a management that would allow the great consolidated Baptists of the State of Mississippi to go for two years without any published proceedings, and the thousands of Baptists of the State are without any knowledge or record of the proceedings, and many have lost faith in the sincerity of purpose on the part of the convention.

5. We protest against the use and disposition of th

money of the people, without informing them for what purpose it has been used.

6. We respectfully call the attention of the convention to these things, and do hereby delegate our beloved brethren, H. W. Bowen, G. W. Fears and J. H. Nichols to attend the convention at Natchez, and enter our protest.

H. WATSON, Chairman.

J. M. DEWIS,

J. D. ZUBER,

P. J. JORDAN,

S. W. WILLIAMS,

M. POLLARD,

R. H. HENDERSON,

C. M. MATTHEWS,

G. R. DAVIS,

J. H. HARPER,

Committee.

Number of churches represented at this session

85. Total amount of money received \$557.01. The officers were as follows:

Moderator, Rev. J. H. Nichols, Starkville.

Vice-Moderator, H. W. Bowen, Columbus.

Clerk, W. I. Mitchell, Columbus.

Assistant Clerk, R. G. Moody, Starkville.

Treasurer, H. Watson, Cauderdale.

Corresponding Secretary, G. W. Fears, West Point.

Members executive board: T. R. Raspberry, J. C. Walker, B. J. Davis.

The next session of the association was held with the Mount Pisgah Baptist church, Waverly, Miss., Thursday before the third Lord's day in July, 1893.

THE TWENTY-FIFTH ANNUAL SESSION.

The twenty-fifth annual session of the Mt. Olivet Association convened with the Mt. Pisgah Baptist church, Waverly, Miss., July 13, 1893.

The vice-moderator, H. W. Bowen, called the association to order. He then delivered an address to the association on the greatness of the occasion that called them together. The address was strong, pointed and well received.

Rev. S. Peterson was then introduced and preached the introductory sermon from I Cor. 11:25.

Rev. H. W. Bowen was made moderator by the report of the committee on nominations.

The letter of Welcome was then read by G. H. Washington, and responded to by R. G. Moody, by request of the association.

The holding of the memorial services of Rev. Frank Gaskin, who died October 1892, was ordered by the association.

The time for the memorial service having arrived, Rev. B. J. Davis opened the exercises. The association sang, "Nearer My God to Thee," and Rev. J. H. Outlaw offered prayer. Elder Davis sang, "Death cannot make our Souls afraid," and spoke from the 38th and 39th verses of the 8th chapter of Romans: "For I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." The following brethren participated in the exercises: J. D. Zuber, W. I. Mitchell, J. Lyde, J. M. Lewis and T. R. Raspberry.

Elder Simmons, missionary appointed by the state convention, was presented and spoke in reference to the workings of the state convention; his time was extended, and he presented his subject to his hearers in every conceivable light possible. He

was followed by Dr. J. F. Boulden and Bro. W. I. Mitchell.

After which the committee, Revs. G. W. Fears and H. W. Bowen, appointed at the last session of the association, to attend the state convention and present the protest, made a verbal report stating that the state convention agreed, by resolution, to heed our protest.

The committee's report gave rise to the following resolution by Prof. W. I. Mitchell :

Resolved, That we send four messengers to the Baptist State Convention of Mississippi, to be convened at Vicksburg next week, to confer with the leading members present from East Mississippi and formerly members of the General Baptist Association of this State, and after conference if it be deemed better to sever connection with the Baptist State Convention, then our messengers are hereby instructed to do so, and give notice, then and there, of their intention ; but, if not, they are hereby instructed to co-operate with the brethren for the promotion of harmony and denominational interest.

The following are the delegates elected under this resolution :

H. W. Bowen, J. C. Walker, B. J. Davis, G. W. Fears. Rev. C. Simmons was also chosen by the association to act with the other delegates appointed.

The following joint report on education was submitted by the board of trustees of the Ministerial Institute and the committee on education, of which G. W. Hall was chairman :

The board of trustees met October 15, 1892, and organized with the following officers for the term above mentioned : J. D. Zuber, president ; H. W. Bowen, vice-president ; F. C. James, secretary ; W. I. Mitchell, treasurer. M. C. Adams, G. W. Fears, J. H. Nichols, visiting committee.

Rev. H. W. Bowen was appointed principal and instructor in theology and moral philosophy, and Dr. F. C.

James vice-principal and teacher of the English department. Dr. F. C. James resigned a few days before the opening of the school, and the trustees endeavored to secure the services of Rev. J. D. Zuber for the English department, but failing in this particular, and in view of the approaching opening day, the trustees secured the services of a young lady, Miss Rebecca B. Harris, who being thoroughly competent to take charge of the English department, and thus the school opened.

It must be remembered that this was the second session of the institute. During the first session we had only sixteen students, but there were twenty-five students attending during the session just past—which is an evidence of the growth of the school in the favor of the public, in spite of the hardness of the times and the lukewarmness, if not opposition, of those who ought to support it cheerfully. While not as many ministers attended as might have been expected, yet the growth of the school in public favor is very marked.

It is our opinion that instead of three months, that we run the school five months, beginning the first Monday in November—admitting the ministers free as before and a tuition fee of 75 cents for others would help the school considerably, for three months appears too short for the general public.

The treasurer of the Institute received the following sums of money: From H. Watson, treasurer, \$113; from J. M. Lewis, treas, \$26.10; total, \$139.10.

* * * * *

Rev. J. H. Nichols having left the State, it becomes necessary that another be appointed trustee in his stead. We would further suggest that the trustees be empowered to correspond with other Baptist associations in East Mississippi, with reference to centralizing their efforts upon the school at Columbus, and that they be invested with full power to act.

At this session 79 churches were reported through their delegates. The total amount of money reported was \$488.44. The officers were as follows:

Moderator, Rev. H. W. Bowen, Columbus: vice-

moderator, B. J. Davis, Osborn: clerk, W. I. Mitchell, Columbus; assistant clerk, R. G. Moody, Starkville; treasurer, H. Watson, Kemper Springs; corresponding secretary, J. H. Outlaw, West Point.

Members Executive Board—T. R. Raspberry, J. D. Zuber, G. W. Fears.

Board of Trustees Baptist Ministerial Institute—J. D. Zuber, president, H. W. Bowen, vice-president; F. C. James, secretary; W. I. Mitchell, treasurer; M. C. Adams, G. W. Fears, J. Lyde, J. H. Zuber, M. C. Irions, visiting committee.

THE TWENTY-SIXTH ANNUAL SESSION.

The twenty-sixth annual session of the Mt. Olivet Association was held with the Chapel Hill Baptist church, near Sessum, Miss., July 11, 1894. The moderator, H. W. Bowen, called the meeting to order, and after devotional exercises, the moderator delivered his annual address, which touched chiefly upon the oneness of purpose that should characterize the Baptists of the State.

At the conclusion of his address, the moderator then introduced Rev. J. W. Washington, who preached the introductory sermon from I Cor. 16:13. Theme, "Spiritual Manhood." The sermon was instructive and pointed. Rev. B. P. E. Gayles, principal of the Ministerial Institute and High School of Columbus, was then introduced and made appropriate remarks, and after closing accepted an invitation to preach to the association. Rev. Gayles preached an inspiring sermon from John 11:39. Revs. J. W. Ezell, Joe Holland and P. F. Falkner were introduced to the association and each made remarks. Rev. A. G. Houston and C. F. Morris, of the M. E. Church, were also introduced and made remarks.

The following is taken from the report of the Committee on Resolutions:

Whereas, We have reason to be alarmed at the spirit of dissention and internal strife pervading our ranks throughout the State, and whereas, this spirit seems to be fed and kept alive by persons who pretend to have the interest of the denomination at heart, but who are in reality influenced by selfish and designing motives, and who have brought shame upon the cause we represent, and whereas, we, the members and delegates of the Mt. Olivet Baptist Association, look with holy contempt upon the efforts being made to disrupt the great Baptist family of the State of Mississippi; therefore be it

Resolved, That we will not be a party to any step or action looking to the reorganization of the so-called General Association of the State of Mississippi.

Resolved further, That we view such an act as wholly unnecessary, unwise and highly detrimental to the Christian honor and integrity of our denomination.

Resolved further, That in favoring the division of the present State Convention, upon Christian basis, we also favor a change in the manner of representation which ought to allow fewer delegates, and a better system of conducting its business.

We favor a change in its financial policy, and believe that its revenue should be raised and reported through the county and district conventions and associations and not by churches. which policy now seems to prevail.

Resolved further, That while our delegates are hereby instructed to labor for the objects herein named, and while advocating the division of the State Convention they are at the same time to oppose the reorganization of the so-called General Association unless that after meeting the State Convention they find that such a course is expedient and endorsed by a majority of the delegates of East Mississippi there assembled.

R. G. MOODY,
Chairman.

The number of churches reported at this session was 86. The total amount of money received was \$445.88. The officers were as follows:

Moderator, Rev. H. W. Bowen, Columbus.

Vice-Moderator, Rev. J. C. Walker, Sturgis.

Clerk, W I. Mitchell, Columbus.

Assistant Clerk, R. G. Moody, Starkville.

Treasurer H. Watson, Kemper Springs.

Members of Executive Board—T. R. Raspberry, J. D. Zuber, G. W. Fears.

Board of Trustees Baptist Ministerial Institute and High School—J. D. Zuber, president; H. W. Bowen, vice-president; F. C. James, secretary; W. I. Mitchell, president.

Visiting Committee—M. C. Adams, G. W. Fears, J. Lyde, J. H. Zuber, M. C. Irions.

The association adjourned to meet with the Mt. Hermon Baptist church, West Point, Miss., Thursday before the third Lord's day in July, 1895.

THE TWENTY-SEVENTH ANNUAL SESSION.

The twenty-seventh annual session of the Mt. Olivet association convened with the Second Baptist church, Brooksville, Miss., July 16, 1896. The vice-moderator, J. C. Walker, called the meeting to order, and after devotional exercises he, in the absence of the moderator, delivered the annual address, in which he touched upon the work and duties of the members of the association and the various enterprises fostered by the body. Rev. J. Lyde was then introduced and preached the introductory sermon from Heb., 11th chapter. Subject: "Christian Faith." Rev. C. A. Buchanan, the silver-tongued orator, was introduced, and spoke with great advantage in the interest of the *Preacher and Teacher*, the well-known journal published by him. The letter of welcome was at this juncture read before the delegates assembled by R. J. O'Neal, of Brooksville, Miss. It met with an appropriate response from E. S. Smith on behalf of the association.

Rev. J. C. Walker having made a reputation as

one capable of successfully handling the gavel of this intelligent organization, the committee on Nomination of Officers named him as the one they desired to execute the functions of this office. Their choice was affirmed by the body and Rev. J. C. Walker was declared moderator of the Mt. Olivet Association, which position he holds at this writing. He was also elected trustee of the Ministerial Institute at Columbus to fill the unexpired term of Rev. H. W. Bowen.

MEMORIAL SERVICE.

The time having arrived, set for the memorial services of Elders S. Peterson and D. C. Whitmore, the moderator called the association to order for this purpose. By request Rev. H. M. Thompson sang, "Am I a Soldier of the Cross," and read the latter part of I Cor., 15th ch.; Elder N. White offered prayer, Bro. Thompson sang, "In all my Lord's Appointed Ways," read a paper on the life of Rev. Peterson, prepared by Rev. Mr. Sproles of the (white) Baptist church, West Point, and made some remarks. Rev. M. C. Adams sang, "Servant of God, Well Done," Elder J. W. Washington made quite a talk concerning the life of the deceased brethren, and was followed by Revs. J. H. Outlaw, T. R. Raspberry and M. C. Adams, who pronounced the benediction.

REPORT ON RESOLUTIONS.

Brother Moderator :—

Your committee on Resolutions beg to submit the following :

* * * *

Resolved, That we agree to and accept the proposition of the North Mount Olivet Association presented to us by S. P. Huddleston and H. M. Thompson, a sub-committee of a committee of which P. McIntosh, of Okolona, is chairman, and H. M. Thompson, secretary, appointed by the said North Mount Olivet Association to confer with this body and such other bodies concerned, and who may hereafter be concerned in our Ministerial Institute and High School.

Said body proposes to unite its educational efforts with ours for the purpose of securing a sufficient lot of land and to erect upon it a building of some kind for school purposes, and thereafter to continue the contribution of means to run the school. The plan submitted is as follows:

(1.) That there shall be a joint committee consisting of three members, from each association concerned, appointed by their association to look after this business until a lot has been secured and a building erected.

(2.) That to raise means for this said purpose, each body interested, shall contribute from its annual, or other sessions, or both, to the extent of its ability.

That the joint committee be authorized to conduct rallies, and use any honorable means to raise money in any or all the districts concerned, for the purpose in hand.

(4.) That each association be credited by the amounts contributed from their sessions, and by the amounts raised otherwise at any church of the same association.

(5.) When the operation of the school begins in the property, the said joint committee will be dissolved, and the school be controlled thereafter by trustees who shall be appointed by their association thus united.

(6.) Each association shall be entitled to one trustee vote for every ten dollars contributed annually. * *

Respectfully submitted,

A. B. Morris,
S. Hicks,
J. M. Lewis,
R. G. Moody,
G. W. Hall,
Ed. Rodgers,
Albert Jerdine,
L. D. Delane,
R. C. Valentine,
H. B. Brothers,
Committee,

The number of churches represented at this session was 91. The total amount of money reported at this and the extra session (\$472.75 at the regular

session and \$324.29 at the extra session making a total of) \$797.03. The officers were as follows:

Moderator, J. C. Walker, West Point.

Vice-Moderator, M. C. Adams, West Point.

Clerk, W. I. Mitchell, Columbus.

Assistant Clerk, J. M. Lewis, Amory.

Treasurer, H. Watson, Kemper Springs.

Corresponding Secretary, R. G. Moody, Starkville.

Members of the board—H. M. Neeley, G. R. Humphries and G. W. Gillespie.

Board of Trustees Baptist Ministerial Institute and High School—J. D. Zuber, president; J. C. Walker, vice-president; F. C. James, Secretary; W. I. Mitchell, treasurer.

Visiting Committee—M. C. Adams, R. G. Moody, G. W. Hall, M. C. Irions, J. H. Zuber.

The association adjourned to meet with the M. U. B. church, Columbus, 1897.

The total amount of money collected by this association since organization for all purposes \$7823.58.

HISTORY OF THE NORTH MT. OLIVE ASSOCIATION.

This body is the north wing of the old Mt. Olive Association, which was organized, as we have seen, by Rev. J. F. Boulden, D. D., at Macon, 1869. The main body moved on smoothly and nicely, gathering more and better material, from year to year, to fill its offices and to do its work, till 1886.

At Aberdeen, Miss., a division of territory and members was seriously considered. This association, at that time, was one of the largest, oldest and most intelligent of any in the State. It stretched over the immense territory from Meridian on the south to Corinth on the north, a distance of about 160 to 170 miles. Already the churches were agitating a division of territory and instructed their delegates to act in reference to the matter, as will be seen by the fol-

lowing resolution offered by Prof. W. I. Mitchell, of Columbus, Miss., the long-honored secretary of the body, and is secretary to-day of the south wing of the present association:

DIVISION.

Whereas, In the minds of many, the Mt. Olivet Baptist Association has grown to such proportions as to become unwieldy, and in other respects burdensome, and whereas, it is believed that a division of associational territory would be productive of more good to the cause for which it was designated, therefore be it

Resolved, That the churches comprising the Mt. Olivet Baptist Association are hereby requested to send their delegates to the next session of the association in 1886, instructed with a view of taking into consideration the question of division.

[Adopted.]

W. I. MITCHELL.

At this last united session there were represented 118 churches, 62 schools and a total delegation of 273, which made it very hard for the people to accommodate them, especially in the small towns at which the association had to sometimes convene for courtesy's sake. Also, at this time and age of the association there had got together too many king bees in one hive, the result of which is too well known to the reader for me to take time and space to narrate what you already know from experience and observation. Hence a division of the association for the above stated and intimated reasons was both timely and expedient.

The first annual session of the Okolona Association convened with the New Hebron Baptist Church, Egypt, Miss., commencing July 21 and ending July 27, 1887. Rev. L. D. McAlister, of Aberdeen, was moderator, Rev. J. W. Ezell, of Abbott, clerk, Rev. W. E. Parker, of Aberdeen, corresponding secretary,

Deacon J. Randle, of Muldon, treasurer. The Okolona association, by the division, brought with it the moderator of the old Mt. Olive association, Rev. L. D. McAlister, a man remarkable for his piety, and highly respected by all who knew him; and the old treasurer, Deacon Randle, who for years honored both himself and the body by his safe keeping and reporting that which was committed to his care. On the third day's sitting of the Okolona association, 1887, its name, by a motion, was unanimously changed from the OKOLONA to that of the NORTH MT. OLIVE ASSOCIATION, which name it honorably bears till the present. The division of the main body left the South Mt. Olive with a larger portion of churches and members, as will be seen by the following statistics: The total number of churches reported at the consolidated body was 118; total number of delegates, 273; total amount of money collected, \$351.70. Total number of churches represented in the North Mt. Olive Association at its first annual session was 44; total number of delegates was 94; total amount of money collected was \$164.97. The remainder was with the South Mt. Olivet. The association adjourned to meet in its second annual session at Abbott, Miss., in the First Baptist Church, July 19-22, 1888.

THE SECOND ANNUAL SESSION OF THE NORTH
MT. OLIVE ASSOCIATION.

Was held with the First Baptist church, Abbott, Miss., of which Rev. J. W. Ezell (now deceased) was pastor. It convened on the 19th of July, 1888. The officers were as follows:

Moderator, Rev. L. D. McAllister; Vice-moderator, ev. J. Gray; Clerk, Rev. J. W. Ezell; Correspond-

ing Secretary, Rev. W. E. Parker; Treasurer, deacon, J. Randle.

Members of the board were: Revs. H. M. Thompson and M. C. Higgins.

At this meeting Dr. J. F. Boulden, the organizer of the old parent association was made a life member.

Recapitulation: Number of churches 46, number of elders 27, number delegates 61. Total number of members belonging to churches of this association, 4175. Total amount of money received was \$218.97.

Twenty five dollars was allowed for beneficiary scholarship in the Jackson College for the who pass the best examination before a board of examiners in a competitive examination. Bro. J. F. Randle attained this scholarship. The association adjourned to meet with the St. Mark Baptist Church, Corinth, Miss., July, 1889.

THE THIRD ANNUAL SESEION OF THE NORTH MT, OLIVET ASSOCIATION

Met with the St. Mark Boptist Church, July 25, 1889. The officers were as follows: Moderator, L. D. McAllister; Vice-moderator, J. Gray; Clerk, J. W. Ezell; Corresponding Secretary, W. E. Parker; Treasurer, J. Randle.

Other members of the board: M. C. Higgins and J. D. Gates.

The following resolution was adopted in reference to the securing of Jackson College from the American Baptist Home Mission Society:

JACKSON COLLEGE.

Whereas, The General Association of Mississippi has taken steps to raise an endowment fund for the Jackson College, and

Whereas, The American Baptist Home Mission Society has promised to turn over the college to the General Association as soon as a sufficient endowment is raised, therefore

Resolved 1. That an endowment fund be contributed in this association to endow the said college.

2. That the churches belonging to this association be requested to ask every member to pay ten cents to said fund and the money be sent in their letters to the next association.

2, That the money collected for said fund shall be left in the hands of the executive board who shall turn it over to the General Association when a sufficient sum has been raised to make the endowment.

Recapitulation for 1889: Number of churches 47, total membership 3623, total amount of money received from all sources \$273.71. The association adjourned to meet at Pleasant Valley Baptist Church, Aberdeen, Miss., July, 1890.

THE FOURTH ANNUAL SESSION OF THE NORTH MT. OLIVET ASSOCIATION

was to be held with the Pleasant Valley Baptist Church, Aberdeen, Miss., but for some unstated reason the place of meeting was changed to Baptist Grove Baptist Church, Prairie Station, Miss., of which Rev. J. W. Ezell was pastor. Association convened July 31 and adjourned August 3, 1890. The officers were as follows: Moderator, Rev. S. D. McAlister; vice-moderator, J. Gray; secretary, J. W. Ezell; corresponding secretary, W. E. Parker; treasurer, Deacon J. Randle. Other members of the board were Revs. H. M. Thompson and M. C. Higgins. The letter of welcome was read by pastor J. W. Ezell and responded to by Rev. H. M. Thompson.

Short addresses were made by the following sisters after being brought forward and introduced

to the association: Sisters W. Scott, D. Jordan and L. A. Golden. In their brief remarks they forcibly presented the mission work of the women of Mississippi, which work has grown to enormous proportions not only in Mississippi, but all over this country. The afternoon session of the second day of the fourth annual meeting of this association was given to the women to fully discuss their work and formulate plans for better work in the future.

The following are some of the reports adopted in this session of the association:

EDUCATIONAL REPORT OF '88.

1. That we do all we can to encourage and advance education, both religious and secular, in our own midst, and in connection with Jackson College.

2. That we recommend churches to grant license to no aspirant to the ministry unless he understands the five fundamental elements of mental arithmetic, the elements of grammar, the elements of geography, especially that of his own continent and country, and can read fluently the Fourth School Reader and the Holy Scriptures.

3. That a suitable person, whether present or absent, be appointed as Superintendent, to conduct what shall be known as a Ministerial District Course of Study, and that said Superintendent be authorized to do whatever he deems wisest and best for the intellectual improvement of our ministry.

4. That we recommend that all of our young ministers, whether ordained or licensed or aspiring, take advantage of this course of study.

5. That the Superintendent report his work, including the men studying under his direction, their studies, etc. And that it is expected that he make small and reasonable charges for his work, to be paid by his students.

6. That \$25 be allowed to constitute a half-beneficiary scholarship, and that we concur with our Sunday School Convention in the appointment of a recipient of said scholarship.

The report of '90 endorsed the above report of '88.

The report of the Committee on Education was adopted, which is as follows:

That we adopt the educational report of 1888, page 10, with the following amendment: That this body concur with the Sunday School Convention in raising \$50 for a beneficiary scholarship; that said money be equally divided between two worthy aspirants to the ministry who can raise the balance necessary to constitute a whole scholarship, provided said aspirants be recommended by their churches and pastors as being worthy in every respect; that there shall be a competitive examination, and the two highest shall be entitled to said scholarship.

The following is taken from the report of the corresponding secretary:

* * * * *
 I attended the General Association in March, which met in Jackson and ratified plans of unification to bring all the Baptists of the State of Mississippi into one general State Convention. I also, in company with other delegates appointed by the Executive Board, attended the General Convention in Greenville, and, as the fruits of our labors, the Baptists are united as one.

W. E. PARKER, Corresponding Secretary.

The association adjourned to meet with the Pleasant Plain Baptist church, Beuna Vista, Miss., on Thursday before the first Lord's day in August, 1891.

Recapitulation: Number of churches represented, 49; total number of members represented, 3258; total amount of money taken at this session, \$192.90.

THE FIFTH ANNUAL SESSION OF THE MOUNT OLIVET ASSOCIATION

was held with the Pleasant Plain Baptist church, Beuna Vista, Miss., July 30, 1891.

Rev. W. E. Parker, pastor, read the letter of welcome to the association.

The officers elected were the following:

Moderator, Rev. L. D. McAlister; Vice-Moderator, Rev. J. Gray; Secretary, Rev. J. W. Ezell; Corresponding Secretary, Rev. W. E. Parker; Assistant Clerk, Prof. L. L. Thompson; Treasurer, Deacon J. Randle; other members of the Board, Revs. M. C. Higgins and H. M. Thompson.

During this year and at the sitting of the association and Sunday School Convention the school known as the Union Normal Institute, fostered chiefly by the North Mt. Olivet Association and Sunday School Convention, sprang into existence. It was the writer's pleasure to be one of the first teachers of this school. The following resolutions from both the association and Sunday-school convention will possibly better explain the origin of the Union Normal Institute than what I can say about it:

REPORT OF SUNDAY SCHOOL CONVENTION ON EDUCATION.

Brother President: Your committee on the above subject beg leave to submit the following:

Whereas, We believe it will stimulate the members of our Associational District to more liberal giving, if we show them that we take an interest in the advancement of all in our district, who are trying to preach the gospel; therefore,

Resolved, That five dollars of the educational money be donated to the Jackson College, and the remainder be kept for the payment of Rev. H. M. Thompson to teach a Ministerial School in our district, at such time and place as may be agreed upon by the said H. M. Thompson and three other members of this convention.

That all moneys not otherwise appropriated be kept for the purpose above mentioned.

Resolved further, That we ask the co-operation of the association in this undertaking.

REPORT ON EDUCATION FROM ASSOCIATION.

Brother Moderator :

Your committee on education beg leave to submit the following :

* * * * *

We have contributed to nearly every educational and religious enterprise that has ever made a beginning in the State of Mississippi among the people of our denomination, and often among others.

We, as a district, have contributed to Jackson College, the Natchez College, Beaver Dam, and others. We have had free scholarships. We have contributed to the support of State lecturers, institute lecturers, Missionaries, and in our last session appointed a District Superintendent to hold institutes and encourage the prosecution or a course of study.

All these have done some good, but they have been like drops of cool water to the thirsty soul, they have been inadequate. They have not met the great demand of education that characterizes an intelligent world, and around the pulpit stands a growing, intelligent membership, and from other denominations a fast improving ministry confronts the clergy of our denomination. Will we be able to compete? Will we be able to meet the present demands and also the future demands which will require exceeding more than the past, and much more than the present? What can be done, and what shall be done? We cannot afford to sit still expecting disinterested parties to answer these questions, or come to our relief. We must do so ourselves. Our young men especially, those in the ministry and those expecting to go into the work of the ministry, must go to school, to common schools, high schools and colleges.

* * * * *

We most heartily recommend the plan adopted by the Sunday-school convention of this association. That is, that all educational money be appropriated to an institution held in sessions of weeks and months at some time and place to be agreed upon by the instructor and four others acting as trustees.

That every minister in this district be encouraged and urged to attend an institute, and that to secure regular and faithful attendance, each one attending shall pay \$1.00 per month in advance.

That the institute continue in session as long as the funds will enable the trustees to run the school unless they see it advisable to make changes.

In keeping with the above resolution and as the result of the earnest efforts of the board of managers of the North Mt. Olivet Association, The Union Normal Institute was opened at Okolona, Chickasaw county, Miss., Monday, July 11, 1892. The following was the board of trustees:

Rev. W. E. Parker, president, Aberdeen.
Rev. H. McAllister, vice-president, Shannon.
Rev. L. D. McAllister, treasurer, Aberdeen.
Prof. M. George Gates, secretary, Buena Vista.
Rev. J. W. Ezell, cor. secretary, Abbott.
Rev. A. R. Abbott, Okolona.
Rev. C. Baker, Okolona.
Rev. J. Gray, Okolona.
Dea. Wm. Jackson, Okolona.
Dea. L. G. Sims, Aberdeen.
Rev. J. P. Sykes, Aberdeen.
Dea. S. L. White, Okolona.
Rev. S. Wilson, Buena Vista.

Its location was near the center of the associational district of the North Mt. Olivet Association. During the existence of the Union Normal Institute more than 500 scholars from time to time reaped benefits from its benign influences and instructions. Besides special courses for preachers and teachers, a printing department was in operation which added much to the material worth of this institution.

The Union Normal Institute, in keeping with her name, has united with the Ministerial Institute, formerly at Columbus, now at West Point, Miss., un-

der the principalship of Rev. H. M. Thompson, of Okolona, Miss. Though this association is trying to do educational work in its own territory, nevertheless, it has always sympathized with and helped our great Baptist Institutions at Jackson and Natchez, Miss. It has helped these colleges, not only by sending to it, its brightest and best young men and women and paying many dollars to defray their expenses, but has also cheerfully donated to it from time to time a part of its educational funds, as well as helped them on special occasions by rallying its churches when occasion demanded. In 1891, this association, through her churches, sent to Natchez College \$55.75 by its representative, Rev. J. W. Ezell. At this period of the Mt. Olivet Associational it was made up of 52 churches ; church property valued at \$12,730; 26 ordained preachers. The amount of money taken during this session was \$254.07. This session adjourned to convene with the Houston Baptist Church, Aug. 18, 1892. L. D. McAllister, moderator ; J. W. Ezell, clerk.

THE SIXTH ANNUAL SESSION OF THE NORTH MT.
OLIVET ASSOCIATION.

The Mt. Olivet Association met in its sixth annual session with the Houston Baptist Church, Aug. 18, 1892. The following were the officers:

Rev. L. D. McAllister, of Aberdeen, Moderator.

Rev. J. Gray, of Neal, vice-moderator.

Rev. J. W. Ezell, of Abbott, clerk.

Rev. W. E. Parker, of Aberdeen, cor. secretary.

Deacon J. Randle, of Muldon, treasurer.

Members Added to the Board—M. C. Higgins, Corinth;
H. M. Thompson, Aberdeen.

The moderator delivered a short, impressive and

well directed address. Rev. M. C. Higgins preached the introductory sermon. The night session was held in the court house of Houston, Miss., the county site of Chickasaw county. Here an interesting sermon and rousing talks were delivered on the subject of temperance. Among the speakers were Judge W. S. Bates and Mr. G. E. Critze, white citizens of Houston, Miss.

The value of church property reported at this session was \$16,500. Number of churches 55. Number of delegates 110. Amount of money collected, all told \$195.30.

The association adjourned to convene with the Second Baptist church, Okolona, commencing on Thursday before the 3d Lord's day in Aug., '93. Moderator, Rev. L. D. McAllister; Rev. J. W. Ezell, clerk.

THE SEVENTH ANNUAL SESSION OF THE NORTH MT. OLIVET ASSOCIATION.

The seventh annual session of the North Mt. Olivet Association met with the Second Baptist church, Okolona, of which Rev. C. Simmons is pastor. The officers were as follows:

Rev. L. D. McAllister, Aberdeen, Miss., Moderator.

Rev. J. Gray, Neal, Miss., Vice-moderator.

Rev. J. W. Ezell, Abbott, Miss., Clerk.

Deacon L. L. Thompson; Okolona, Miss., Assistant Clerk.

Rev. W. E. Parker, Aberdeen, Miss., Corresponding Secretary.

Bro. P. McIntosh, Okolona, Miss., Treasurer.

Other members of the board: Rev. M. C. Higgins, West Point; Miss., Rev. H. M. Thompson, Aberdeen, Miss.

The moderator in his usual way opened the business department of the association with some brief and appropriate remarks.

After the introductory sermon by Rev. S. Wilson, Rev. P. H. Thompson was introduced and in a forcible address presented to the delegates and visiting friends the claims of the American Baptist Home Mission Society. Five dollars was donated to the society as an expression of gratitude to it for what it had done and is doing for the colored people of Mississippi.

The following report was submitted by the trustees of the Union Normal Institute:

To the North Mount Olivet Baptist Association and Sunday School Convention:

We, the trustees appointed by you, submit the following report:

We have successfully run said school ten months, giving employment to three teachers, with some little assistance from students.

Number of ministerial students.....	9
" in teachers course.....	10
" in Academic junior.....	1
" in normal senior year.....	1
" in normal middle year, class A.....	10
" in normal middle year, class B.....	3
" in normal junior year, class A.....	10
" in normal junior year, class B.....	20
" in preparatory junior, class A.....	17
" in preparatory junior, class B.....	8
" in primary, third grade.....	5
" in primary, first grade.....	3
Total enrolled—males 44, females 53.....	97

After paying out all moneys collected for said school for teachers, janitor, fixtures, fuel, printing, etc., we are in debt to the principal teacher, Rev. H. M. Thompson and others, \$255.

Ways and means of raising money for the continuance of said school:

1. We recommend that every fifth Sunday be observed as Educational Day by all of the churches and Sunday schools in our district, and that a collection be taken

up for said school by the pastor of each church, and in the absence of the pastor, one of the deacons shall call said collection. The superintendent of each Sunday school shall call collection from his Sunday school.

2. That all moneys collected shall be sent to the corresponding secretary of the board of trustees within five days after collection in a self-addressed, stamped envelope, to be furnished by the board.

3. That each pastor, deacon or superintendent failing to comply with these recommendations shall not be worthy of any office of honor or trust in the association or convention.

4. That the corresponding secretary shall within five days after the reception of any money for the school from the churches or Sunday schools send same to the treasurer of the board and take his receipt for same.

5. That the churches and Sunday schools in sending their reports to the association and convention shall also send on a blank to be furnished by the board the amount raised and sent to the corresponding secretary during the year.

5. That the corresponding secretary shall keep a record of all moneys received by him and paid over to the treasurer.

REV. W. E. PARKER, President.

PROF. M. G. GATES, Secretary.

REVS. G. W. ALLEN,

M. C. HIGGINS,

BRO. P. MCINTOSH,

S. L. WHITE,

J. GRAY,

H. MCALLISTER,

L. G. SIMS,

J. W. EZELL.

The association at this session was composed of 56 churches and 3803 members, 114 delegates, money collected at this session was \$179.52.

The association then adjourned to convene with the Second Baptist church, Aberdeen, Miss., on Thursday before the first Lord's day in Aug. 1894.

REV. L. D. MCALLISTER, Moderator.

J. W. EZELL, Clerk.

THE EIGHTH ANNUAL SESSION OF THE NORTH MT.
OLIVET ASSOCIATION.

The eighth annual session was held with the

Second Baptist, Church Aberdeen, Miss., of which Rev. L. D. McAllister is pastor. The association began its work Thursday before the first Lord's day in August, 1894. The moderator, Rev. L. D. McAllister, being sick, the meeting was called to order by the vice-moderator, Rev. J. Gray. At this session quite a change of officers was had. The older men who had hitherto occupied conspicuous places and important offices, vacated their seats for younger men who had been prepared for these responsible duties. The officers elected were as follows: Moderator, Rev. M. C. Higgins; vice-moderator, Rev. W. E. Parker; clerk, Rev. H. M. Thompson; assistant clerk, Prof. S. P. Huddleson; treasurer, Bro. P. McIntosh; cor. secretary, Prof. H. J. McAllister.

The report of the treasurer in the minutes of 1895 shows that \$95-71 was collected during this session. We could not secure the minutes for '94, hence we are not sure about finance further than aforesaid.

THE NINTH ANNUAL SESSION OF THE NORTH MT. OLIVET ASSOCIATION.

The ninth annual session of the North Mt. Olivet Association met with the St. Mark Baptist Church, Corinth, Miss., Aug. 1, 1895. The moderator delivered his annual address, touching upon the work of the association, the duty of its members, putting much stress upon the financial and educational interests and making a closing appeal to the missionary societies and to delegate for earnest work and good order. Rev. L. D. McAllister, the ex-moderator, preached the introductory sermon from I Cor. 15:5-8. Theme: "Steadfastness of Christians."

Rev. P. H. Thompson was introduced and made

a rousing speech for the American Baptist Home Mission Society. His address was heard with marked attention; \$5.00 was donated for the society as an expression of their gratefulness to the society and as an assurance of the fact that the North Mt. Olivet Association truly sympathized with the society in its struggles to help the helpless. The report of the board of trustees of the U. N. Institute for 1894 does not appear because the school did not run during said year. The following is the trustees' report of the U. N. I. for 1895:

REPORT OF THE BOARD OF TRUSTEES OF THE UNION
NORMAL INSTITUTE.

Brother Moderator—Since the last annual session of this body there has been no session of the U. N. I. till July 1, 1895. Our last report will show the reasons why, and also the arrangement for the present session. The school is now in session with an increasing enrollment of 45 students. Some of them are in advanced grades, in such studies as higher practical arithmetic, algebra, geometry, higher grammar, latin, bookkeeping, etc. We think with a little effort we can run the school a session next winter and close the same with little or no debt. We heartily endorse both reports on education and urge the Sunday Schools, their superintendents and teachers, the churches, their pastors and deacons to carry out and do what they have been asked to do in the reports on education. With this amount asked for, if it be paid, together with the tuition, we can run the school five or six months. About January 1, 1896, we will publish what each Sunday School, each church, each preacher and pastor, and each deacon and Sunday School teacher, and what every other person has given to education.

W. E. PARKER,	} Committee.
M. C. HIGGINS,	
P. MCINTOSH,	

Of all the members of this association, the one who had made himself the most conspicuous, and

one of the most useful in every department of this association and its work, was the Rev. J. W. Ezell. In this, the ninth session, at Corinth, he, for the first time in the history of this grand old body, was absent. He was called from labor to reward, August, '94. He was highly esteemed by each member of the association; loved by his churches and reputed as a good and earnest preacher. More is said of him in another place in this volume. Total number at this period, 4207; church property, \$19,500; number churches, 58; money collected from all sources, \$248.81. Moderator, M. C. Higgins; clerk, H. M. Thompson.

The total amount collected by this association since it came out from the old Mt. Olivet is \$1824.26. Number of members 4107.

ORGANIZATION AND HISTORY OF THE MADISON COUNTY BAPTIST ASSOCIATION.

The Madison county colored Baptist Association, as it was called when organized, was organized Oct. 20, 1869, with the following officers:

Rev. Abram Gilman, moderator.

Hon. J. J. Spellman, clerk.

Rev. Abram Woods, treasurer.

EXECUTIVE COMMITTEE.

Rev. Jordan William, chairman; Brethren Drew Jones, Abram Jones, Mace Reeves, Abram Woods, Mark Grier, Willis Ballard, Augustus Thompson, Reuben Thompson and Arthur Love.

These churches were united for the purpose of "cultivating fraternal sympathy, promoting each others spiritual welfare and establishing and strengthening Baptist churches within its bounds by

the use of missionaries and otherwise." It was the custom of this association to hold semi-annual sessions but this practice gradually changed till now like other associations of its kind it has only its regular annual sessions.

It appears from the statement of Dr. J. F. Boulden that this association was once a part of the Jackson Association. If it is true, and we have no reason to doubt it, then the Modison County Association must have come out of the Jackson Association in the next year after the Jackson Association was organized—the Jackson Association was organized in 1868 and this one in 1869.

We notice a few of the leaders and officers of this association figured very conspicuously in the Jackson Association, and were members and officers of the "River Convention," with which the Jackson and Madison County Associations had no more affiliation than the Pharisee with Sadusee, yet this strange coincidence obtains.

This association moved on from 1864 till 1876, with its usual work of sending out missionaries to build up torn down places in the Master's ranks, indoctrinating Baptist churches within its bounds and doing whatever else it thought would result in the glory of the Master. In 1876 provision was made for the organization of a Sabbath school convention, to convene on Friday before the fourth Lord's day in May, at the Elam Baptist Church.

From this meeting the now flourishing Sunday School Convention of Madison County began and has moved steadily on, growing in numbers and importance till to-day it ranks among our best and largest Sunday School Conventions of the State.

As time went on, increasing demands for consecrated efforts and means pressed their claims upon the officers and leaders of this body. In 1879 this association was officered by Rev. J. Williams, moderator; T. W. Neal, clerk; Nathan Jeffrey, treasurer; A. Jones, chairman ex-board.

The moderator addressed the association upon the work before it, especially that part demanding an earnest effort to secure an educated ministry, and the promotion of the cause of temperance in connection therewith. The missionary work at home and abroad was discussed at length, and the association was urged to renewed efforts in that field. The Natchez Seminary then fostered by the Home Mission Society was highly commended; so was the work of Dr. S. W. Marston, who was establishing Ministers Institutes throughout the South, it also was under the auspices of the A. B. H. M. Society.

During the period of the history of this body the subjects of *education, temperance and mission work* were the chief topics among them.

By referring to the minutes of this association for 1880, page 10, it will be seen that the idea of an Orphan's Home, now very live upon the lips of the Negro Baptists of Mississippi is no new thing with this body,

Sister C. Jones who so faithfully and earnestly advocates its interest today, well deserves the credit of having set the project in motion in connection with the Woman's General Society of the State and of introducing it in other organizations of the State where possibly such an institution would not have been thought of.

The Madison County Association 18 years ago

decided to establish an Orphan's Home. A board of 15 directors was elected. The board organized with the view of securing a site for the institute, to adopt some plan for the fostering of the same, and to select a corps of teachers, define their duties, fix their salaries and to do such other duties as were necessary for the success of the institution. The board consisted of the following: Hon. J. J. Spellman, secretary; Revs. I. Crawford, vice-president; J. Sullivan, J. Williams, president; J. W. White, C. Sproules, A. Reid, B. Bailey, A. Jones, S. P. Cheers, S. Davis, A. Durham, Wm. Mannay, F. Cheek and Deacon Nat. Jeffrey, treasurer.

Should we ever be fortunate enough to erect this institutton, which has now almost definite plans for erection, the Madison County Association should have due consideration and recognition when the honors of the institution are being parceled out.

Rev. J. T. Zealey rendered valuable service to the ministers and deacons of this association in institutes conducted by him from time to time in connection with this body.

In 1882 an attempt was made to unite this and the Jackson Association under the name of Mt. Hope Baptist Association. The union was, in a sense, effected, but the executive board of the Jackson Association afterwards construed the actions to this effect in violation of their constitution and therefore null and void.

Bro. Spellman then offered the following resolution, which settled the whole affair:

Whereas, At the meeting of the Jackson Missionary Baptist Association held with the Mount Zion Baptist church, at Canton, Miss., September, 7th, 8th and 9th, 1882, a proposition came from this body for a consolida-

tion, it being felt by all that a unification of Baptist interests would promote the work of God in its fullness, and

Whereas, The same was supposed to have been effected by the unanimous vote of the Jackson Association, and

Whereas, After the adjournment of the Jackson Association the Executive Board refused to organize, the action had, as will be seen on the 15th page of their minutes; therefore, by it

Resolved, That it is the sense of this Association that we continue in the work of our Master as heretofore, praying the great Head of the church to endow us with the same grace which has been so effectual in promoting this great work in our midst as in days gone by.

Resolved further, That we address a letter to the Jackson Association setting forth the facts in the case, in the spirit of true Christianity.

From this point till now, this association assumed its old name, Madison County Baptist Association, and has moved on steadily and peacefully.

Officers to this period were:

Hon. J. J. Spellman, L. L. D., moderator.

Rev. R. C. Harris, vice-moderator.

Wm. Moore, Esq., recording secretary.

A. G. Aldridge, Esq., corresponding secretary.

Rev. C. C. Jones, assistant secretary.

Nelson Diamond, Esq., treasurer.

In 1893 this association began its career under the enterprising leadership of Rev. I. J. Turner, moderator; Rev. J. C. Lambert, vice-moderator; E. H. Steel, clerk; W. M. Moore, C. Sec.; G. W. Simmons, treas. Owing to the sickness of Hon. J. J. Spellman, and finally his death, he could not longer serve this body as its moderator. He and Rev. A. Jones were voted life members and an annual sum was allowed Hon. Spellman as long as he lived, as an expression of gratefulness on the part of this association for his valuable services rendered to it.

It was in 1893 that the resolution of Rev. J. F. Henry made provision for the association to appoint a committee of 15 to "locate and try to purchase a site for a Baptist College in Madison county."

This endeavor, on the part of this association, has been materialized and today the Madison County Association is fostering a Baptist institution of learning under the supervision of Rev. I. J. Turner.

STATISTICS.

This association is 29 years old, it represents 29 churches with a total membership of 2500. Since its organization it has raised for all purposes and from all sources \$2701.35.

NAME OF ORGANIZATION.	WHEN ORGANIZED	NO OF MEMBERS.	MONEY COLLECTED SINCE ORGANIZED.
Jackson Missionary Baptist Asso...	1868	6000	\$ 6180 00
Missippi Col. Baptist Association....	1868	4608	7000 00
Gethsemane Baptist Association....	1868	900	1764 00
Pontotoc Baptist Association.....	1868	1800	1200 50
†Mt. Olivet Missionary Baptist As.	1869	*6859	||7823 58
†*North Mt. Olivet Mis. Baptist As.	1869	5207	1824 16
Madison County Baptist Asso.....	1869	5000	6180 00
Spring Hill Baptist Asso. South....	1869	2442	2838 81
Spring Hill Baptist Asso. North....	1869	2626	2621 31
Sardis Missionary Baptist Asso.....	1869	7589	5869 68
Gen. Missionary Baptist Con. Miss..	1869	†55023	59,378 07
Zion Missionary Baptist Asso.....	1870	3179	4753 68
Whitfield Missionary Baptist Asso..	1870	951	1682 80
Miss. Union Missionary Baptist As..	1870	2264	3418 80
Ripley Baptist Association.....	1870	1293	769 44
Tallahatchie Missionary Bapt. As..	1870	1000	1397 20
First Enterprise Baptist Asso.....	1871	4500	3695 76
Grenada Missionary Baptist Asso...	1871	4000	3605 85

Hinds County Baptist Asso.....	1871	6855	4841 10
General Baptist Association.....	1872	†47200	10,900 18
Homo Chitto Baptist Association...	1872	2707	2574 78
First New Hope Baptist Asso.....	1872	3000	3510 00
Second New Hope and Meridian As.	1873	6266	4481 00
Palo Alto Missionary Baptist As...	1873	1871	2309 75
Mt. Olive Missionary Baptist As...	1875	1200	1277 65
Sea Coast Baptist Association.....	1876	1000	1573 44
Pearl River Baptist Association....	1876	2275	3500 10
Mt. Hope Missionary Baptist As...	1876	2000	3526 60
Coffeeville Missionary Baptist As...	1879	1500	1986 92
Mt. Mariah Missionary Baptist As...	1879	1833	900 00
South Miss and East La. District Con	1879	‡.....	3506 83
Third New Hope Baptist Asso....	1880	1700	1188 90
Home and River Side Baptist As...	1882	1311	595 52
Bolivar County Baptist Asso.....	1884	2019	1663 48
Union Home Mission and Edu. As...	1889	1202	489 15
Gulf Coast Missionary Baptist As...	1891	1487	1654 38
Pilgrim Rest Missionary Bapt. As...	1893	1057	124 50
Rankin County Baptist Asso.....	1895	.....	.....
Second Calhoun Mis. Baptist As...	1896	.....	.....
Number of Organizations 39.	....	.....	.....
Total.....	....	100591	\$170,829 34

¶Now South Mt. Olivet.

†*Came out from Mt. Olivet in 1887.

*At present, since division.

||Since organized in '69.

‡Number of members of State convention not counted in above figures.

‡Otherwise reported not counted in above figures.

‡Elsewhere reported.

Total amount collected by the women of the east. \$ 1393 72

Total amt. collected by the women of the west. 1020 15

Grant total collected from all sources in the State

since 1868.....173,243 21

CHAPTER VI.

HISTORY OF THE WOMEN'S GENERAL BAPTIST MISSIONARY SOCIETY OF MISSISSIPPI.

In every good word and work for the Master we are forced to acknowledge that the women are our co-equals, and in many cases their zeal and energy, their work and inspiration are even greater than ours. Mistake on our part has delayed their just recognition much too long. No nation, race, denomination or family can attain to its highest point of greatness and usefulness that disrecognizes the influence and inspiration of woman. Christ honored her as his confidential messenger when all men had deserted Him. The Apostle esteemed her as his helper in the gospel. Christ says: "She has done what she could. Verily I say unto you, Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of her as a memorial." Mark 14:8-9. It has been remarked that the very first organization, not only in Mississippi but in this country, distinctly missionary in its character of which any record is preserved was of women.

It was at Canton, Miss., Oct. 21, 1886, in the Mt. Zion Baptist Church, of the 14th annual session of the General Missionary Baptist Association of Mississippi, that the subject of "woman's work" was taken under consideration and discussed by Revs. I. L. Crawford, T. L. Jordan and Hon. J. J. Spellman, who having made an eloquent speech, moved that a committee of five brethren be appointed to take under consideration the propriety of effecting a temporary organization for our Baptist women. Whereupon the following committee was appointed: J. J. Spellman, H. Woodsmall, C. A. Buchanan, A. Reed and S. P. Martin.

Their report was read before the association by Hon.

J. J. Spellman, and after being fully discussed by Revs. T. L. Jordan, J. J. W. Mathis, I. L. Crawford and Dr. J. F. Boulden, it was adopted. *

This temporary organization adjourned, after having elected the following officers, to meet at Sardis with the General Missionary Baptist Association of Mississippi, with the Mt. Zion Baptist church, October 19, 1887 :

OFFICERS OF THE TEMPORARY ORGANIZATION.

President, Sister Addelle McLaughlin, Jackson.
Vice-President, Sister J. F. Boulden, Columbus.
Recording Secretary, Sister R. Ramsey, Meridian.
Corresponding Secretary, Sister W. S. Foote, Macon.
The secretary acted as treasurer.

The following report of the corresponding secretary, Miss W. S. Foote, will show how the gathering at Sardis was summoned for permanent organization. Her work was done during the interval between the temporary organization at Canton, October 1886, and the permanent organization at Sardis, October 1887.

REPORT OF CORRESPONDING SECRETARY.

Dear Sisters :—As your corresponding secretary, it becomes my duty to report to you what I have done during the year. I have not done all I desired to do, but all that could be done under the circumstances. In order to bring our work before the sisterhood of our State, I addressed the following letter to the officers of this society:

“MACON, MISS., June 24, 1887.

Miss Addele McLaughlin, President Women's Baptist Missionary Society of Mississippi :

Dear Sister :—Do you not think it would be well to call a meeting of officers of the above society, and devise some plan of setting before the various societies, and the people generally, the great need and importance of its noble work, and to induce them to contribute liberally and often to its prosecution ? Or, if this would be too difficult and expensive, would it not be better to write each officer to this effect; and request them to authorize me to pre-

* I am sorry that report was not recorded in the minutes.

pare a circular for the purpose mentioned, and send it to the societies connected with the General Society, and also to those not connected with it ?

Unless something of the sort is done, we will prove ourselves unworthy of the great honor conferred upon us in constituting us officers of this society ; and the cause of God will suffer, and His dear name will be greatly dishonored.

A good many old societies doubtless need to be stimulated to this important work, and new ones organized and put in working order ; and we are the ones to take the initiatory steps to accomplish those things.

Please give this matter your immediate attention, as there is no time to lose, since half the year is gone, and nothing is done in this direction."

The following is the president's response to the above letter :

"JACKSON, MISS., July 1, 1887.

"Miss W. S. Foote, Corresponding Secretary Women's Baptist Missionary Society of Mississippi, Macon, Miss.

"Dear Sister : Your favor, 34th ult., came safely to hand, and I have carefully noted its contents. * * * *

"I have thought, and I have had hours of trouble about the matter. I think your suggestion to prepare a circular an excellent one, and will accomplish more than calling the officers together. It would be well perhaps, to suggest in the circular that the annual meeting for permanent organization will be held at Sardis, with the General Association in October, and each organization in the State should be invited to send a delegate and a contribution. This, it seems to me, is all that can be done at this time. I was very glad to hear from you, and to know that you were interested in this great and good work. I should be pleased to hear from you soon.

"Yours for the work,

ADELLE McLAUGHLIN."

" Upon the authority of the above letter of our president and similar ones from all the officials of the society I wrote and distributed over the State to over two hundred churches and ministers, four hundred printed copies of the following letter, the cost of which was \$4.75:

"To the Women's Baptist Mission Societies of the State of Mississippi.

"Dear Sisters: At the last session of the General Association of Mississippi held at Canton, Miss., October 20-24, 1886, a Women's Missionary Society for the State was organized.

"By authority of the officers of the society, I write this circular to inform you that said society will convene at Sardis, Miss., in connection with the General Association on Wednesday before the fourth Sunday in October, 1887, and to request you to send a lady delegate to that meeting, with a liberal contribution for its work.

"To comply with this request is not only a great privilege, but it is also a great duty, enjoined upon the sisters by our dear Lord.

"There are many people right here in our own State, together with thousands of other lands, longing and perishing for the glorious gospel of the dear Son of God; and it is the imperative duty of the sisters to aid the brethren in sending it to them.

"Our blessed Lord has conferred upon the sisters great honor in committing to our care this noble work, and we should demonstrate to Him and to the world, by a faithful prosecution of the work, our appreciation, and our worthiness of this great honor.

"If you have no missionary society in your church, organize one at once; if you do not know how to organize, get your good pastor to show you. After organizing, see to it that every sister in your church joins the society, and contributes regularly and liberally to this grand work.

"Do not put all the work upon a few, but let each member of your society aid in increasing its membership and in raising means for the prosecution of this work.

"In making this request, we are asking you to do something which we ourselves are not intending to do, put all the work on a few, for we intend to make strenuous efforts at every opportunity to push this work on to success. But above all let us in our endeavors to accomplish this work, pray to and depend entirely upon our dear Savior to give us success, for apart from Him we can do nothing. Please write me by return mail as to whether or not you are go-

ing to comply with this request. Awaiting your early reply and hoping to see you at Sardis at the time mentioned,

"I am your Sister in Christ,

"WILLIE S. FOOTE,

"Corresponding Secretary, W. B. M. S. of Miss."

The above letter proved to do effectual work with some, still it was ascertained that some of these societies to which the letter was sent could not send delegates to this meeting. The corresponding secretary was moved to prepare and send out 200 copies of the following card ;

"Dear Sisters—I wrote some time since requesting you to send a lady delegate and contribution to the General Society at Sardis, Wednesday before the fourth Sunday in Oct.; but if you cannot send a delegate please send a letter giving name of society and its officers and send a contribution for the work. That it may arrive on time, mail your letter to me at least three days before time of meeting at Sardis, Miss. Societies are organized by electing a president, vice-president, secretary, corresponding secretary, and treasurer. You can frame your own constitution and by-laws just so they do not conflict with those of the General Society, which you will find in the minutes of the General Association for 1884. For the Lord's sake please give this request your immediate attention.

"Your Obedient Servant and Sister in Christ,

"Miss W. S. FOOTE."

"In answer to this card I received five letters and cards, all stating, except one, that they would be at this meeting, either by letter or by delegate."

Thus was begun the operation of this grand old society which has done so much for the glory of the Master.

THE FIRST ANNUAL SESSION OF THE W. G. B. M. S. OF
MISSISSIPPI.

met in convention with the General Association pursuant to previous appointment, with the Mt. Zion Baptist church, Sardis, Miss.

In absence of Sister A. McLaughlin, president, Sister J. F. Boulden, vice-president, presided, who called the meeting to order.

Sister R. Ramsey being absent, Sister W. S. Foote, corresponding secretary, performed the duties of secretary.

After devotional exercises the president stated in brief its object.

Sisters A. E. Allen, E. A. Staples, and A. W. Simmons were appointed committee on enrollment, who reported the following societies and delegates:

Mt. Zion Delegate—E. A. Allen.

Second Baptist Church Brookville, Delegate—J. H. Nichols.

Mt. Zion, Sardis, Delegate—E. Thornton, A. W. Simmons, A. B. Alston.

Columbus, Delegate—Mrs. J. F. Bonlden.

Winona, Delegate—H. L. Young.

Water Valley, Delegate—H. L. Young.

Abbott, Delegate—Mrs. L. A. Golden, J. W. Ezell.

Baptist Grove, Delegate—Betsey Houghton.

Hopewell, Delegate—Sallie Dean.

Red Hill, Delegate—A. J. Hall.

Summerfield, Delegate—E. Alexander.

Ebenezer, Delegate—R. Avan.

Palto Alto, Delegate—R. B. Mullen.

Durant, Delegate—S. P. Martin.

Mt. Zion, R. B. Valentine, B. L. Gibson.

St. Mark, Delegate—G. W. Fears.

Mt. Vernon, M. E. Harvey and H. H. Harvey.

Second Baptist, Macon, W. S. Foote.

Shiloh, Courtland, Delegate—L. C. Johnson, E. A. Staples.

Mt. Zion, Vaiden, Delegate—A. Durham.

Terry Grove, Delegate—A. Reed.

Pleasant Grove, Delegate—Q. Ross.

Accorner, Delegate—C. Alexander.

Friendship, Delegate—A. M. E. Carter.

Mt. Zion, Sardis, Delegate—A. Edwards.

Ebenezer, Glenville, Delegate—Mary H. Hays.

Gages Spring, Gray's Mill, Delegate—I. L. Crawford.

The committee on permanent organization consisted of the following persons:

J. H. Nichols, A. W. Simmons, V. L. Gibson, L. A. Golden and A. Robinson.

They made the following report :

For President, Mrs. J. F. Boulden ; Vice-President, Mrs. A. W. Simmons ; Recording Secretary, Mrs. A. E. Allen ; Assistant Secretary, Mrs. L. A. Golden ; Corresponding Secretary, Miss W. S. Foote ; Treasurer, Mrs. A. M. E. Carter.

**THE SECOND ANNUAL SESSION OF THE WOMAN'S GENERAL
BAPTIST MISSIONARY SOCIETY OF MISSISSIPPI**

met in the Kosciusko Baptist Church and was called to order by President Mrs. J. F. Boulden ; after devotional exercises a committee of enrollment, consisting of Sisters J. H. Nichols, A. M. E. Carter, H. E. Moody and R. Ramsey was appointed ; 38 societies and 44 delegates were reported. This meeting was characterized by several interesting addresses, papers and sermons. The president's address was full of thanksgiving and gratefulness to God for His mercies, and exhortations to her co-laborers for honest and earnest service in the Master's cause. Sister H. E. Moody read a fine paper, which plainly proved that woman has an important position in the church of Christ. She said : " Woman is ever ready to soothe the disconsolate, cheer the cast down, and inspire with vigor, hope and life the soldier of the cross. Does the church need relief from dull formality, her presence is there to vary the monotony of the occasion. Does it need ornamentation, she is there to beautify it. Yes, indeed, woman has a position of power which we fear she does not always use. The power of her position as a faithful mother cannot be estimated. If she cannot be a sweet-voiced Miriam, she may be a ministering Dorcas. She may always occupy a position of power, influence and good in every church and community. We hope that the time is not far distant when she shall recognize and claim her position."

Sister Annie E. Allen showed from the life and work of Christ, the world's first and truest missionary, the practical meaning of the term " mission."

Sister R. B. Valentine, in her paper, proved beyond a single objection : " The Duty of Sisters to Engage in Mission Work." She said that the great command, " Go preach the gospel to every creature," is applicable to men

and women alike if they are servants of Christ. "How to Induce Sisters to Join the Society," was ably discussed by Sister Laura C. Alexander. She presented as a plan of work to the members of the various societies this very significant scheme: "Put the *hand, head and heart* in the work and others will be induced to join us, God will lend us his assistance, whose help will bring sure success."

Rev. E. B. Topp added to the interest of this session by giving one of his rousing and beneficial sermons on foreign missions. I am informed by good authority that this was one of the best sessions the society has had during the history of its existence, Peace and harmony prevailed and the spirit of the Master's work prevailed in the meeting. The officers were as follows: President, Sister J. F. Boulden; vice-president, Sister J. H. Nichols; treasurer, Sister A. M. E. Carter; secretary, Sister A. E. Allen; assistant secretary, Sister E. B. Wallace; corresponding secretary, Sister R. B. Valentine. Members of the Board—Sister L. A. Golden, Sister J. N. Moss, Sister D. A. Moore. The report of Committee on Finance showed that \$146.75 was taken in this session and in the first session at Sardis \$95.85, making the total amount collected in the two meetings \$242.60. In the following March of 1889, Sister J. F. Boulden, the president of this society, and Sister A. M. E. Carter, treasurer, were both called from labor to reward. We feel safe in saying for them, from the facts incidentally recorded pertaining to their labors of love, that they can say with the great apostle: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me in that day and not to me only, but unto all them also that love his appearing."

THIRD SESSION.

The Third Annual Session of the Women's General Baptist Missionary Society was held with the Baptist church at Magnolia, Miss., in connection with the General Association in Oct. 1887. The officers elected were as follows:

Sister J. H. Nichols, president.

Sister L. A. Golden, vice-president.

Sister R. B. Valentine, corresponding secretary.

Sister M. J. Miller, recording secretary.

Sister F. Ross, assistant secretary.

Sister H. E. Moody, treasurer.

Money collected was, \$128. Appropriate services were held to the memory of those who were called from labor to reward. The meeting adjourned to convene with the Mt. Calvary Baptist church, Yazoo City, Miss., October 23-25, 1890.

FOURTH SESSION.

The fourth annual session was called to order by the president, Mrs. J. H. Nichols. Rev. H. L. Young was introduced who delivered the opening address in true and powerful words. The address was received in good faith and a vote of thanks tendered to him for his kind instructions and words of encouragement.

A very marked sign of progress showed itself at this session among the sisterhood of the State.

The president of the General Missionary Baptist Woman's Educational Convention of the West, Miss L. B. Johnson, and Mrs. P. W. Walker were sent to confer with the Woman's General Baptist Missionary Society of Miss., upon plans of unification. Each of the above women of the West made encouraging talks upon the subject of consolation after which the following resolution was offered by Mrs. E. V. Mason.

"Resolved, That we heartily encourage the consolation of the women of the State, and that we adjourn to meet in Meridian, and that we invite the sisters of the West to meet there for that purpose."

This resolution was unanimously adopted.

In the year of 1891 these two State bodies met at Meridian according to agreement, holding their meeting in separate and distinct houses; a committee of three was appointed from the Woman's General Baptist Missionary Society to confer with the "Sisters of the West" concerning uniting the two bodies. The following were the conditions required by the society for uniting:

That the society of the East retain their president and treasurer in the consolidated body, the remaining officers from the other body.

This requirement was responded to by the following resolution :

To the Honorable Body of W. G. B. M. S. of Mississippi :

Dear Sisters:—We the G. M. B. W. E. Convention send greetings and deem best to not accept your terms of consolidation. We hereby send you a copy of the resolutions adopted by our body.

L. B. (JOHNSON) DIXON, President.

G. A. M. GAYLES, Secretary.

RESOLUTIONS.

Whereas, We feel that the W. Y. B. M. Society of Mississippi is exacting of us the two chief officers—namely president and treasurer, and

Whereas, Each section of the plans drawn up by them excepting one, has been tabled by the convention, be it

Resolved 1st, That we will not accept their; plans and

Resolved 2nd, That we will not consolidate; and notify them of the same by sending them a copy of these resolutions.

P. W. WALKER,

C. C. PERKINS,

S. J. SLAUGHTER.

S. N. JOHNSON,

M. J. AYERS,

In keeping with the above the sisters of the State did not at this time unite. This is the record as obtained from the minutes of the two bodies. It is left with you, my dear reader, to decide who was right and who was wrong. Evidently the time had not come for them to form a vital union, that union of which the Psalmist wrote when he said: "Behold how pleasant it is for brethren to dwell together in union." The time had not come for them to prove the truthfulness of the saying: "That in union there is strength." The time had not come for a union to be formed which would have been for the good of fallen humanity and the glory of God. I trust ere this volume is committed to the unmerciful criticism of public censure that the sisters of the State, North, South, East and West will be united in one solid phalanx in the common attempt of taking this State for Christ.

One among the many commendable features of the

annual meetings of this society is, the very practical subjects and sound discussions had on them from time to time. In this session Sister M. J. Scott very intelligently handled the subject of "*Duty to Pastors to Woman's Work.*" Sister Scott said that the pastors first duty is to love the society. Second, he should instruct and encourage the members of such a society; third, he should preach special sermons pertaining to the work of the women of the church; and fourth, arrange special programs for their benefit.

Sister E. B. Topp discussed the subject of "*Young Women in the Church.*" Their places were very plainly pointed out in this paper of Sister Topp. Sister E. V. Mason read the paper on *Temperance*. Her words were loud and strong against intemperance, which well gained for her the admiration of all the members of the society, who honors her at this writing with the highest office of the organization.

The report of the Treasurer, Mrs. H. E. Moody, shows that \$179.30 were taken at this meeting.

The officers were as follows :

President, Mrs. J. H. Nichols ; Vice-President, Mrs. E. Stephens ; Corresponding Secretary, Mrs. E. V. Mason ; Secretary, M. J. Miller ; Assistant Secretary, Mrs. L. A. Golden ; Treasurer, H. E. Moody.

Members of the Board :

Mesdames F. Ross, Hattie Hall and Jennie Jennings.

This session now closed to meet in Meridian July 21, 1891.

FIFTH SESSION.

The fifth annual session of the W. G. B. M. S. of Mississippi met in the New Hope Baptist church, Meridian, Miss., July 21, 1891.

The members of this session were greeted with a communication from Sister Emma Hert of Jackson, Miss., sending in her annual membership fee and reporting \$64.40, the amount in full raised and paid out by her for the cause of missions.

Mrs. L. M. Wright of Jackson, read an essay before the society in '91 at Meridian, on "*Our Women in Christian Life.*" She afterwards became its honored president and

led this body with much profit to it and honor to herself till her resignation in 1895.

The report of the treasurer shows that \$171.00 were taken at this session.

The officers were as follows :

President, Mrs. J. H. Nichols; Vice-President, Mrs. E. Stephens; Corresponding Secretary, Mrs. E. B. Topp; Recording Secretary, Miss M. J. Miller; Assistant Secretary, Mrs. C. F. Pleasant; Treasurer, Mrs. H. E. Moody.

Meeting now adjourned to convene with the Second Baptist church, Macon, Miss., September 29-30, and October 1, 1892.

SIXTH SESSION.

The sixth annual session of the W. G. B. M. Society of Mississippi opened in the Second Baptist Church, Macon, Miss., Thursday morning, Sept. 29, 1892. The absence of both the president and vice-president made it necessary that the meeting be called to order by the recording secretary. Mrs. L. M. Wright, being made temporary chairman, introduced Rev. A. T. Stewart, pastor of the church in which the society was convened, who delivered, in appropriate words, a very cordial address of welcome, to which the president responded. Sister Ida T. Taylor and Sister M. A. Alston read papers before the society on the following subjects: "*Woman's Place in the Church*" and "*The Best Method of Promoting the Success of the Mission Work.*" These papers were interesting, encouraging and inspiring to all who heard them. One of the official members writes the following of Sister J. H. Nichols: "She successfully presided over this body for three years; she removed to the State of Iowa, to the regret of all the members of the society, and while we were sorry to give her up, yet we rejoiced to know that we had one so efficient, capable and zealous to take her place in the person of Mrs. L. M. Wright, of Jackson, Miss." From all accounts Sister J. H. Nichols was a good, earnest and faithful servant in her Master's cause and truly "did what she could" to elevate fallen humanity.

The treasurer's report shows that at this meeting there was taken from all sources \$163.70. The officers were

as follows: President, Mrs. L. M. Wright; first vice-president, Mrs. E. V. Mason; second vice-president, Mrs. M. J. Scott; cor. secretary, Mrs. E. B. Topp; recording secretary, Miss M. J. Miller; asst. rec. secretary, Miss M. A. Alston; treasurer, Mrs. H. E. Moody. Members of the Board—Mrs. A. E. Robinson, Mrs. M. T. Watson, Mrs. C. L. Davis, Mrs. S. L. Wicks.

SEVENTH SESSION.

The seventh annual session of the W. G. B. M. S. of Mississippi was held with the Mt. Helm Baptist Church, Jackson, Miss., with an unusually large representation. The president, Mrs. L. M. Wright called the meeting to order and addressed the delegates with a few appropriate remarks. Miss Maud Washington, at this juncture, read the letter of welcome, which made the visiting delegates know that they had a welcome place in our city, churches and homes. At this meeting the subject of unification again came up.

The committee made the following report, Aug. 25, 1893:

“Sister President and Sisters—Your committee on consolidation beg leave to report: We have considered this matter to the best of our ability, and find it to be wise to consolidate in order to best advance the kingdom of Christ. Therefore, we recommend that this body place the matter in the hands of a committee, and let it arrange to effect plans of consolidation. H. L. YOUNG,
Chairman.”

Report of committee appointed last session to consider the propriety on uniting with the Women's General Missionary Society of West Mississippi:

“Sister President and Members of the Society—We, your committee appointed on above subject, beg leave to submit following report:

“Whereas, The brethren of the State have been united, and whereas, it looks a little bad for the sisters not to be united, and whereas, your committee, after due and candid consideration of the subject is of the opinion that the two societies can the better prosecute their work by being united. We therefore recommend that steps be

taken at this sitting of the society to effect a unification of the brethren of the above bodies into one at the earliest practical date, and that in furtherance of this plan a committee be appointed at this sitting to confer with a like committee to devise plans of consolidation. Yours,

Dr. H. W. Bowen, Pres., R. Williams,
Mrs. T. Thompson, H. E. Moody,

E. V. Mayson, sec.

This was submitted at West Point, Miss., Oct. 26, 1894.

They failed to unite.

The president, Mrs. L. M. Wright, was sent to Washington, D. C., to represent this society in the Foreign Missionary Convention of U. S. A., September 1893.

During this session several interesting papers were read on subjects pertinent to the success of the society and instructive to each individual who witnessed their discussion.

Miss Cora Thompson, by her paper, showed very conclusively, "Why should Woman do Missionary Work."

Mrs. H. E. Moody discussed the subject "What course should be pursued with members who desire to quit the society."

Mrs. E. L. Davis, "The best method of promoting the success of the society."

Mrs. M. F. Watson, "Duty of members to the society."

Miss M. J. Miller, "The relation of the missionary societies to the churches."

These papers were fraught with meaning and good advice for the progress of the work.

Resolutions were adopted at this meeting to render permanent support to some of our Baptist schools and to the A. B. P. Society, of which Rev. C. L. Fisher was its efficient agent in Mississippi.

The treasurer's report shows that at this meeting was taken \$128.20.

The officers were :

Mrs. L. M. Wright, president; Mrs. H. L. Mayson, 1st vice-president; Mrs. S. L. Wicks, 2nd vice-president; Mrs. W. E. P. Walker, corresponding secretary; Mrs. H. E. Moody, treasurer; Miss M. J. Miller, recording secretary; Miss M. A. Alston, assistant secretary.

Members of the Board:

Mrs. E. B. Topp, Mrs. H. M. Thompson, Mrs. B. W. Williams and Mrs. A. E. Robinson.

EIGHTH SESSION.

The eighth annual session of the W. G. B. M. S. of Mississippi was held with the Mt. Harmon Baptist church, West Point, Miss., October 25, 1894.

After the president, Sister L. M. Wright, made some appropriate opening remarks, Rev. T. L. Jordan, in his characteristic manner, gave an address which was enjoyable and interesting to all who heard it.

Revs. H. M. Thompson, E. P. Topp, B. P. E. Gayles and Dr. H. W. Bowen delivered interesting addresses to the society.

Mrs. H. M. Thompson read a very interesting paper on "How can the W. B. M. State Convention best directly aid African missions."

It was one of the best papers I have ever heard on missions. I am sorry I cannot reproduce it.

The report of the treasurer shows that \$124.95 was taken during this session.

The officers were:

Mrs. L. M. Wright, president; Mrs. H. M. Thompson, 1st vice-president; Mrs. S. L. Watkins, 2nd vice-president; Mrs. H. E. Moody, treasurer; Miss E. M. Greer, corresponding secretary; Miss M. J. Miller, secretary; Miss M. A. Alston, assistant secretary.

Other members of the Board:

Mesdames H. L. Mason, A. E. Robinson, M. J. Scott and R. A. Henderson.

The society then adjourned to convene at Winona Baptist church, October, 1895.

NINTH SESSION.

The ninth session was called to order by Mrs. S. L. Watkins, 1st vice-president.

This session was one of the most important in the history of the society. Much substantial and beneficial work was performed.

Miss M. J. Millers, of Winona, in her usual cheerful

way, came forward and read the letter of welcome to the delegates assembled.

During this session Mrs. E. V. Mason read a paper on "Our Baptist Schools in the South." This paper was replete with information pertaining to our schools and gave in brief the work of our Baptist men and women along educational lines.

The question pertaining to uniting with the "Sisters of the West" after having been discussed was disposed of by the following:

"Whereas, We believe that in union there is strength, and this convention at its last meeting held at West Point, passed resolutions favoring the unification of the Sister Workers of the State, and appointed a committee on plans of consolidation to confer with a similar committee appointed from each Sister organization. Therefore be it

Resolved, That we re-affirm the sentiments contained in the resolution at West Point and ask that steps be taken by this body to accomplish the proposed desire for unification."

One of the most important steps taken by this society in all its history is the one shown by the following resolution. In my judgment it is a step in the right direction.

ON HOME FOR AGED WOMEN AND ORPHANS.

"Sister President and Sisters:—We, your committee, appointed to take into consideration the matter of establishing the above named institution at some point in this State would most respectfully submit the following recommendations:

"1st. That in view of the fact there is in every commonwealth many among a certain class of citizens; from their circumstances are liable to meet suffering. This being especially true of aged women and orphan children; further, there being no institution for the care of these people, therefore be it

"Resolved, That it be the sense of this convention that the voice of humanity calls upon this convention to undertake the establishment of such a needed institution.

To this purpose we would that there be a missionary appointed in each district to solicit contributions to establish such a home. Said missionaries to make a report once each quarter to the executive board of this convention.

"3. That an appeal to the charitable consideration of the public be made in behalf of this work, signed by the officers of this body.

"4. That there be a special committee appointed by this body on site or location.

"5. That if in the judgment of the executive committee such person or persons so appointed shall report a favorable bargain, the executive board shall have full power to close such a bargain.

Respectfully submitted,

S. W. Brown, Chairman.

Mrs. R. J. Temple, Secretary.

L. J. Stanford, E. M. Hamilton, D. P. Moody, F. L. Reed, E. B. Topp, M. F. Watson, L. Berry, C. Jones, S. L. Watkins, E. V. Mason, M. J. Miller.

At Lexington in '96 the following report was made by agents appointed to collect for "Aged Women and Orphan's Home." The following agents brought in the following amounts from their districts for the "Aged Women and Orphan's Home."

Jackson district,	Sister M. G. Scott, agent.....	\$ 1 00
Grenada " "	L. J. Standford, agent.....	16 05
Coffeeville " "	E. M. G. Hamilton, agent....	4 20
Meridian " "	M. F. Watson, agent.....	15 81
Lebanon " "	L. N. Benjamin, agent.....	10 00
Palo Alto " "	M. A. Prince, agent.....	15 40
2nd N. Hope " "	C. L. Davis, agent.....	10 40

Total.....\$73 26

The committee appointed for '97 to report at Greenville is the following:

Zion District—Sister R. J. Temple, Winona.

Mt. Olivet District—Sister D. P. Moody, Columbus.

Union District—Sister A. M. Alston, Kosciusko.

Jackson District—Sister M. J. Scott, Jackson.

Lebanon District—Sister L. N. T. Benjamin, Lexington.

Madison County District—Sister C. Jones, Canton.

Wolf Lake District—Sister L. S. Watkins, Yazoo City.

Second New Hope District—Sister C. L. Davis, Brooksville.

Meridian District—Sister M. F. Watson, Kemper Springs.

Grenada District—Sister L. J. Stanford, Carrollton.

North Mount Olivet—Sister L. A. Golden, Robinson.

Coffeeville District—Sister E. M. Hamilton, Water Valley.

Palo Alto District—Sister M. A. Prince, Greenwood.

North Holly Springs District—Sister M. C. McDonald Ashland.

The report of the treasurer shows that at this meeting \$128.75 was collected from all sources. The officers were as follows: President, Mrs. E. V. Mason; first vice-president, Mrs. S. L. (Watkin) Walker; second vice-president, Mrs. M. J. Scott; treasurer, Mrs. H. E. Moody; corresponding secretary, Mrs. E. M. Hamilton; recording secretary, Miss M. J. Miller; assistant secretary, Miss M. A. Alston.

Other members of the board: Mesdames R. Henderson, M. F. Watson, C. Jones and Miss L. N. Truehart.

TENTH SESSION.

The tenth annual session was held at Lexington, in the Asia Baptist Church, of which Rev. H. L. Young is pastor. The address of welcome was read by Mrs. L. N. T. Benjamin.

This meeting reports much fruitful work and an advanced step in mission work taken, as will be seen by a resolution offered, after having a letter read from Rev. R. A. Jackson and wife on the field in Africa.

The following are the letter and resolution:

“19 SPRINGFIELD ST., CAPE TOWN, AFRICA, {
September 23, 1896. {

“To the Women’s General Baptist Missionary Society of Mississippi—Greeting: If we may find favor in your kind, Christian deliberations, grant, we pray, your earnest prayers in behalf of this mission station. We are your fellow-servants in tribulations, though in a far off land

amidst the heathens; we are fully trusting in God our Savior.

"Give us, we pray, your sympathies. We were once as you are now at home in Montgomery Co., Miss. Pray that our children may not become contaminated with heathen customs and ideas. Help us to say from our hearts, 'Thy will be done.' O, how much one sees in the Lord's prayer here!

"We wish to build a chapel unto the Lord at this place. Will you help by rallying to Brother L. G. Jordan? May the Lord put it into your hearts to remember Zion in dark Africa.

"We pray God's blessings upon the convention assembled. I am your sister of your own household.

"It has pleased the God and Father of our Lord Jesus Christ to use us in the establishment of a Baptist church in Africa, and the redemption of an hundred souls, and we dare pray for the conversion of one thousand more, during this year.

"Pray for the outpouring of the Holy Spirit here on heathens and missionaries, and when the session is over let us hear from you.

"Humbly yours for the redemption of Africa, through Christ and Christian education,

MRS. EMMA JACKSON,
REV. R. A. JACKSON,
AND THREE CHILDREN.

RESOLUTION OFFERED BY REV. H. M. THOMPSON.

"Whereas, We have been informed that \$12 will constitute an African scholarship; and

"Whereas, We are desirous of doing some direct educational work for our sisters in Africa, therefore, be it

"Resolved, 1st, That we create a scholarship for an African female student to be sustained from year to year by an annual payment of \$12.

"Resolved, 2nd, That we request a hearing from the principal of the school attended by our student, who shall be named by said principal as beneficiary of said scholarship.

"And that as soon as possible said student be required

to write our corresponding secretary each year while pursuing and after completing her course."

The treasurer's report shows that \$127.22 was collected from all sources. The officers as follows:

Mrs. H. L. Mason, Jackson, president.

" S. L. Watkins, Yazoo City, first vice-president.

" M. J. Scott, Shuqualak, second vice-president.

" D. P. Moody, Columbus, treasurer.

Miss M. A. Alston, Kosciusko, corresponding secretary.

" M. J. Miller, Winona, recording secretary.

Mrs. S. J. Richardson, Greenwood, asst. secretary.

Other Members of the Board—Mrs. H. M. Thompson, Okolona; Mrs. M. F. Watkins, Kemper Springs; Mrs. K. S. Benjamin, Lexington; Mrs. C. Jones, Canton.

During the ten years' history of this society the presiding officers have been as follows:

Sister A. McLaughlin Brown, Jackson, Miss., 1886-1887.

Sister J. F. Boulden, Columbus, Miss., 1887-1888.

Sister J. H. Nichols, Starkville, Miss., 1889-1891.

Sister G. W. Wright, Winona, 1892-1894.

Sister H. L. Mason, Jackson, Miss., 1895-1897.

It has collected \$1,393.72, all of which sum (except \$58.57 of the society's general fund and \$73.26 in hands of the treasurer of the society, for the erection of "Home for aged women and orphans") has been expended in the way that article 2 of the constitution provides, viz: "To foster and encourage all mission work, both home and abroad."

From a careful review of the origin and history of this grand army of consecrated women banded together with the express purpose of fostering the cause of Christ, I can say for them that they have been faithful in bearing their part of the burden.

Now, may their future be as their past, peaceful and progressive, abounding in good work for the Master and His loved ones, that He may say of them as He said of their sister of old, "Let her alone, she hath done what she could."

HISTORY OF THE GENERAL MISSISSIPPI BAPTIST WOMEN'S
EDUCATIONAL CONVENTION "OF
THE WEST."

While the women "of the East" were making the history recorded in the previous chapter, the women "of the West," then working in connection with the Missionary Baptist State Convention of Mississippi, as individuals, "committee of Five Sister" and local societies were fulfilling, in a telling way, their mission for the intellectual, moral and spiritual progress of the Negro Baptists of Mississippi.

The minutes of the State Convention for the year 1872, page 30, will show the first recorded donation that these sisters presented to the State Convention to help these brethren in their financial struggles.

Their donation was accompanied with the following letter :

"Enclosed in our letter please find five dollars, which we send as a gift to you who are engaged in the salvation of our race, and the advancement of the Baptist cause. Though we are but weak women, yet we are engaged in the work of benevolence, and beg your prayers that God may prosper us in the future as He has in the past. As we have met "upon the level" let us part "on the square."

Yours in Christ,

Mariah Richardson,	Mrs. Easterpeck,
Mrs. Kitty Minor,	Emily Cailey,
Mrs. Jane Carter,	Miss Maggie Jackson,
Mr. Henry Smith,	Eliza Green,

Mother Lucy Thompson.

The minutes of 1873, page 26, will show that on July 24, the same committee of sisters with the exception of Sister Eliza Green made a second annual report to the State convention then convened at Natchez, Miss.

In 1875 the following was sent by them to the convention then convened at Greenville, Miss.:

"Natchez, Miss., July 16, 1875.

To the President and Members of Mississippi Missionary Baptist Convention at Greenville assembled :

Brethren—It is our earnest desire that the blessings

of God may rest upon you throughout your deliberations. Since last you assembled, God, in his allwise Providence, has taken from us our beloved vice-president, Sister Emily Baily : also, Sister Eliza Green—both of whom were bright lights of our organization. Several other members of our organization have fallen asleep. We feel their loss deeply, and shall ever cherish their memory as loved ones gone before, but still members of our organization who have completed their work. Number of churches 167. We enclose \$3. Wishing you Godspeed, We remain,

Yours in Christ,

MARIE RICHARDSON, President,

ALFRED RANKIN, Secretary.

In 1877 this same society reported that it is doing a great work in its community and sent \$3 to the State convention then in session at Greenville, Miss.

Finally the women of the West were organized into committees of five sisters to collect money for educational purposes. The following is the report of the five sisters on education in the various churches :

This is a new department in the convention, but we look for great results from those who are engaged in this good work, in the way of raising money to support our educational department. We can say to the sisters now, in fact, that we have a college in which to educate your sons and daughters. We are like the man of Macedonia. We want you to come over and help us. We read in the Bible of many noble acts performed by women. Among them was sister Lydia, whose heart the Lord opened so that she attended to the things that were spoken by Paul.

We write the names in full, of all those who have given us money, with ours, so that the world can see and read them, and know what a noble part they have taken in this good work of ours—

The Friendship Church, Edwards, Hinds county : Committee—Sisters Elizabeth Galloway, Martha Allen, Elizabeth Brown, Sophia Moore, Adelaide Watson. Contribution, \$14.

St. James Church, Issaquena county : Committee—Sister Luoida Diggs, Chairman ; Sisters Margaret Jones, Lucretia Uphire, Mary Simms, Hagar Brown. Contribution, \$1.50.

Rose Hill Church, Issaquena county, contributed \$1.50, but did not send in their names.

St. James Church, Adams county: Committee—Sister Jane Davis, Chairman; Sister Amadda Purnell, Secretary; Sisters Harriet Lord, Ellen Lewis, Lue Skipper. Contribution \$3.25.

Gaylesville, Bolivar county, Miss., Kindling Altar Church: Committee—Sister Sarah Peyton, Chairman; Sister Polly Chew, Secretary. Contribution \$5.80.

Morning Star Church: Committee—Sister Catherine Smith, Chairman; Rev. William Thomas, Secretary. Contribution, \$2.50.

Hedges Baptist Church: Committee—Sister Henrietta Coulson, President and Treasurer; Sister Margaret Walker, Secretary; Sisters Surat Wallace, Rachel Watkins. Peggy Edwards. Contribution, \$3.

Clairmont Church: Committee—Sister Sarah Turner, Chairman; Sisters Margaret Briscoe, Ellen Wood, Lubeana Toy, Eleanor Richardson. Contribution, \$1.50.

St. Mark Baptist Church: Committee—Sister Ellen King, Chairman; Sister Maggie E. Baur, Secretary; Sisters Hena Jackson, Eliza B. Conner, Amander Baker. Contribution, 80 cents.

St. John the Baptist Church; Committee—Sister Easter Parker, Chairman; Sister D. Wright, Secretary; Sisters K. Mutrea, L. White, S. Thoman. Contribution \$8.00.

Pine Street Church, Natchez, Miss.: Committee—Sister Caroline Bower, Chairman; Sisters Clara Swann, Annie Emory, Mary Cole. Caroline Vance. Contribution, \$7.

The minutes of 1879 will show that the Kindling Altar Church sent to the convention for educational purposes \$2.25. Sarah Peyton, chairman. The Jerusalem Church sent \$4.00. Matilda Price, chairman.

On page 10 and 11 of minutes for 1880 it will be seen that the sisters of Stone's Chapel, Stonewall, Miss., sent \$4.00 by Elder J. H. Bufford to aid in the educational work of the convention.

The following will show the spirit with which these sisters worked as they had opportunity.

COMMITTEE ON WOMAN'S MISSIONS.

BROOKHAVEN, MISS., July 23rd, 1887.

Bro. President and Members:—We, your Committee on Woman's Missions, for the cause of Christ, believe that we can do more good among the parents and children of our people than most of our Baptist preachers; because they do not take any interest whatever in our Sunday schools; therefore be it

Resolved, That we on Woman's Missions do all in our power to bring the little children of the Sunday Schools to loving arms of the Savior; because Jesus said to his disciples: "Suffer little children to come unto me, and forbid them not."

Please remember, dear brethren of this convention, that the first person Christ commissioned after his resurrection was a woman; therefore be it

Resolved, That we on Woman's Missions, be supported by the Baptist Missionary Convention.

Respectfully,

REV. J. SMOTHERS, Chairman;

P. W. WALKER,

EMMA STOVAL,

J. N. JOHNSON.

Thus you see that they not only sent money to the convention, but worked in other directions in bringing our sons and daughters to what they are to-day.

In the message of Rev. G. W. Gayles, D. D., president of the State Convention of Mississippi, the following was recommended to said convention in reference to our Baptist women of Mississippi:

WOMEN'S WORK.

"I respectfully suggest and recommend that the convention formulate a system by which our sisters can do home and foreign mission work, and utilize all of their forces. Why not? I see no good reason why our sisters cannot organize educational and foreign mission societies in their respective churches, thereby raising money and means to assist in the education of their race, also in sending the Gospel to the heathen, who are in the land of Africa. I again invite our sisters to the front in this mat-

ter of so great importance. I hope the delegates here assembled in this grand Baptist Missionary State Convention will open the doors of labor and give the sisters an opportunity to show their zeal for the education of their long-depressed race. Notwithstanding the many disadvantages we have had, and having known to pass through; yet with the good Lord to help us we shall succeed. I further recommend that this convention recognize female messengers from churches, Sunday schools and societies"

In 1889 he further stated about them, that

"It is grstifying to us to know that our sisters are taking general interest in our educational and mission work. Under the new system adopted at our last session of the Convention formulating the Women Workers, our forces are being utilized, and we look for much good to be accomplished by them, notwithstanding the many disadvantages under which they have labored, even in some of their own churches among prejudiced and covetous members. The pastors, deacons and members, should give the Women Workers their support. I respectfully suggest that all moneys collected and paid by said Women Workers be recorded, so that they may have credit for what they do. I respectfully renew an invitation, extended in my last year's address, inviting our sisters to the front in our religious and educational work. This work is of the utmost importance to us as a race. With the Lord to help us, we will succeed in doing great good among the sons and daughters of men."

In consequence of these and other encouraging remarks from the president of the State Convention, and because of the hearty co-operation that the pastors and other officers of the various churches gave them, they made a creditable financial report of work done for the year 1889.

It will be seen by tracing the minutes of the State Convention from 1872 (the year when the first record is made of any money donated to the State Convention by the women as an organization,) to the year of 1889 (when they organized as a state body) that the total amount donated by them to the State Convention before they organized into the "General Missionary Baptist Women's Educational Convention," was \$377.05.

ORGANIZATION OF THE GENERAL MISSIONARY BAPTIST
WOMEN'S EDUCATIONAL CONVENTION
OF THE WEST.

In the summer of 1890 Misses H. F. Sutton and G. M. Gayles sent out circulars to each of the various societies affiliating with the State Convention, requesting them to send delegates to Shaws, Miss., for the purpose of organizing a state body of women, under the auspices of the State Convention.

In pursuance to this call 36 delegates met and organized with Miss H. T. Sutton as president and Miss G. A. M. Gayles as setretary.

The society had for its object, "to foster the educational and missionary interest of the Baptists of Mississippi."

On the 17th of July 1891 the second annual session of this convention was held at Meridian, Miss.

Thirty societies were represented by forty-three delegates, of which the following seven were life members:

Sisters C. C. Perkins, S. J. Slaughter, S. N. Johnson, Clara Maxon, A. E. Williams, Ann Banks and D. L. Hyder.

The following were nominated and elected officers for the ensuing term :

OFFICERS.

President, Mrs. L. B. Dixon, Yazoo City.

1st Vice-President, Mrs. P. W. Walker, Greenville.

2nd Vice-President, Miss Hattie Sutton, Mound Landing.

Secretary, Georgia A. M. Gayles, Gaylesville.

Assistant Secretary, J. R. Anderson, Greenville.

Treasurer, Mrs. L. E. Chew, Gaylesville.

General Agent, N. W. Cholman, Greenville.

Corresponding Secretary, S. J. Straighter, Greenville.

BOARD OF MANAGERS.

Mrs. L. B. Dixon, Yazoo City ; Mrs. S. J. Straighter, Greenville ; Mrs. L. E. Chew, Gaylesville ; Mrs. A. E. Williams, Greenville ; Mrs. Phillis Wallace, Shaws ; Mrs. L. V. Freeman, Avondale ; Mrs. J. R. Addison, Greenville ;

Mrs. Maggie Pross, Wilzinski; Mrs. A. J. Franklin, Wilzinski; Mrs. Ama Banks, Wintersville; Mrs. Cynthia Hopson, Vicksburg; Mrs. M. S. Jackson, Greenville; Mrs. S. N. Johnson, Greenville; Miss D. L. Hyder, Greenville; Miss G. A. M. Gayles, Gaylesville.

According to the report of the societies as shown by the minutes of 1891, pages 9 and 10, \$155.70 was collected at this meeting from societies and annual members, \$20.15 in open collection and missionary reports, making a grand total of \$175.85.

The meeting adjourned to meet in the City of Natchez, July 18, 1892.

Prior to the meeting at Natchez the board was called together at Greenville, Miss., by the president Feb. 20, 1892. After pruning the board and filling some vacancies thereof the following programme was adopted to be rendered at the next annual session of the society:

Appointment for annual meeting, July 18, 1892, as follows Introductory sermon by Rev. S. A. Anderson, Yazoo. Missionary sermon by Rev. J. H. Hawkins, Winterville. Temperance paper by Mrs. S. N. Johnson, Greenville. Education by Mrs. S. J. Strauther, Greenville. Presidents Message of Yazoo City. No further business the meeting adjourned until called by the president.

L. B. DIXON, President.

A. E. WILLIAMS, Secretary,

Twelve dollars were taken. Adjourned to meet at Natchez.

The Third Annual Session of the G. M. B. W. E. Convention was held at Natchez, Miss., July 19, 1892. The convention was called to order by the president, Mrs. L. B. Johnson Dixon.

Rev. Dr. Luke, financial agent of the Foreign Mission Convention of U. S. A. was introduced and made an impressive speech in behalf of Africa's cause, \$10 were voted to him by the board to assist in Christianizing benighted Africa.

The Missionaries appointed by this convention made the following report:

Mrs. N. W. Coleman, General Missionary..... ..\$ 2 35

Mrs. L. V. Freeman of Bolivar county.....	\$18 25
Mrs. H. C. Hopson of Warren.....	1 50
Mrs. Victoria Wardlaw of Sharkey county.....	28 50
Mrs. Eliza Stokes of Yazoo.....	28 25
Mrs. Franklin.....	7 15
Mrs. Banks of Washington county	5 25

The total number of societies represented at this meeting was 33. Total amount of money collected was \$173.85. The officers were as follows:

For president, L. B. Dixon of Yazoo City.

First vice-president, M. A. Bell of Vicksburg.

Second vice-president, N. W. Coleman of Greenville.

Recording Secretary, A. V. Frazier of Greenville.

Assistant Recording Secretary, S. J. Strauther of Greenville.

Corresponding Secretary, A. E. Williams of Greenville.

Treasurer, Cynthia Hopson, Vicksburg.

BOARD OF MANAGERS.

P. W. Walker, Greenville; Ella Vaughn, Cleveland; J. R. Addison, Greenville; Henrietta Wynder, Benoit; L. E. Chew, Sallie Zames, Maxime; Lucy Houston, Watsonia; G. A. M. Gaylesville; Sallie Juit, Greenville; D. L. Hyder, Greenville; M. V. Turner, Greenville. Eliza Stoakes, Bentonina; Hesther Mason, Shaw; L. D. Dixon, Yazoo City; Cynthia Hopson, Vicksburg, L. V. Freeman, Winterville.

The meeting adjourned to meet at Vicksburg, Miss., July 19, 1893.

The fourth annual session of the G. M. B. W. E. Convention was held in the Mt. Herodine Baptist Church, Vicksburg, Miss., July 18-21, 1893. Mrs. L. B. J. Dixon, president, called the house to order.

Rev. L. M. Luke, D. D., made his usual earnest appeal for aid for the heathen in Africa; \$10.00 was granted him by the board of the convention. Prof. P. H. Thompson was introduced, who made some encouraging remarks to the convention upon its work; he also spoke in the interest of the American Baptist Home Mission Society, whose cause he represented in this State. Prof. O. G.

Granderson, representing the Sunday School Convention of the State, was also introduced and earnestly contended for the endorsement of a set of resolutions pertaining to his work. The resolutions were adopted. Sisters Scott and Osborn, city missionaries, were introduced to the society and afterwards made earnest and interesting speeches pertaining to their work among the colored people of the city of Vickburg. Missionaries to various counties were appointed as follows:

Warren County—	Sister M. C. Hopson.
Bolivar “ “	Mary Dunlap.
Hinds “ “	Emily Stovall.
Washington “ “	A. O. Whitley.
Yazoo “ “	Fannie Barney.
Sharkey “ “	C. C. Perkins.
Coahoma “ “	Victoria Wardsworth.
Jefferson “ “	Angeline Ishmael.
Sunflower “ “	Benie Hudson.
General Agent—	“ M. K. Houston.

Thirty-three dollars were voted to Natchez College for the purpose of buying a cooking stove for said institution. The amount collected at this meeting was \$127.75. The officers elected were as follows:

President, Mrs. L. C. Dixon.

First Vice-President, Mrs. S. Douglass.

(a) Recording Secretary, Miss A. N. Frazier, (b) Assistant Secretary, Mrs. Lucy Houston.

Corresponding Secretary, Mrs. A. E. Williams.

Treasurer, M. C. Hopson.

Board of Managers.—Mrs. P. W. Walker, President; Miss G. A. M. Gayles, Secretary; Mrs. Ella Vaughn, Mrs. L. N. Freeman, Mrs. D. J. Foreman, Mrs. P. Wallace, Mrs. P. Wallace, Mrs. M. V. Turner.

Twenty-eight societies reported 22 annual members and 30 delegates.

The convention adjourned to meet with the New Hope Baptist Church, Greenville, Miss., July 2-5, 1894.

The fifth annual session of the G. M. B. W. E. Convention convened in the New Hope Baptist Church of Greenville, Miss. Mrs. L. B. J. Dixon called the house to order.

A general discussion on the work of "Local Societies" was engaged in, led by Sister M. A. Bell. The differences were finally adjusted by adopting a constitution regulating the operation of Local Societies.

In order to better the financial condition of the treasure of the convention and thus be better able to accomplish its object both from an educational and missionary standpoint. The following resolution was offered by Mrs. L. B. Dixon:

"Be it resolved, That we request each delegate and member of this convention and anyone else who feels our care to donate the small sum of 50 cents to this convention, and further request that said 50 cents be used by the donor to the best advantage in accumulating finances for this convention, and that the donors be reported in our next annual meeting, the amount of said report to be known as 'Free Will Offerings.'"

The following are the names of those who paid free will offerings in '95:

A. E. Williams.....	\$1 15
Jennie Frazier.....	50
Maria Span.....	50
L. B. Dixon.....	4 75
M. C. Hopson.....	50
A. Allen.....	25
M. A. Bell.....	50
L. Oreen.....	50
E. Naughn.....	50
F. B. Brown.....	50
R. J. Bell, Jr.....	10
L. E. Chew.....	50
D. J. Foreman.....	2 50
M. C. Green.....	50
Hester Williams.....	50
D. L. Proctor.....	50

Total.....14 25

At this session 21 societies with 31 delegates, 13 annual members and 5 missionaries. Total amount of money collected \$49.55. Officers as follows:

Mrs. A. E. Williams, president.

Mrs. G. A. M. Gayles, first vice-president.
Mrs. L. V. Thompson, second vice-president.
Mrs. M. A. Bell, recording secretary.
Mrs. E. M. Aills, assistant secretary.
Mrs. L. V. Dixon, corresponding secretary.
Mrs. M. C. Hopson, treasurer.

BOARD OF MANAGERS.

Mrs. D. J. Foreman, president.
Mrs. R. Rose, Secretary.
Mrs. A. Allen, Mrs. P. Duval, Mrs. L. E. Chew, Mrs.
A. E. Williams, Mrs. M. C. Hopson.

The meeting adjourned to convene with the Spangle Banner church, Shaw Station, Miss., July 11, 1895.

The sixth annual session of the G. M. B. W. E. Convention met with the Spangle Banner Baptist church, Shaw, Miss., July 11, 1895. The president Mrs. A. E. Williams called the house to order, and after devotional exercises delivered her annual message to the convention.

This session was characterized by several interesting and instructive essays, addresses and sermons. Miss Ella Davis read an essay in lieu of the educational sermon which was to be preached by Rev. G. P. Phillips, being absent.

The essay was well prepared and fraught with much meaning, wholesome instructions and kind words for the women.

The number of societies represented at this session was 12. Delegates 20. Annual members 16. Amount collected from societies \$14.25. From missionaries \$4.15. From free will offering \$14.25. Annual members \$8.00, membership being changed from \$1 to 50 cents. Penny collection \$6.30. From corresponding secretary \$2.40. Total amount collected at this meeting was \$76.10. The following officers were elected :

A. E. Williams, president.
Emma Bryan, vice-president.
M. R. Bell, secretary.
Cassie Wilson, treasurer.
S. A. Douglas, assistant secretary.

NEGRO BAPTISTS

BOARD OF MANAGERS.

E. Taughn, president.

L. V. Thompson, secretary.

L. B. Dixon, correspondng secretary.

MEMBERS OF BOARD.

Ann Hill, L. G. Green, D. J. Foreman.

Amount collected by the women of tne West from '91-'95, \$643.10, no report for 1890. Before organizing from '72-'89 amount collected was \$377.06. Grand total from '72-'95; \$1020.15.

CHAPTER VII.

REV. A. A. ABBOTT.

The subject of this sketch, Author Alexander Abbott, was born of slave parents, Peter and Lucy Abbott, near Egypt, Miss., June 13, 1856. Author has had a spiritual turn of mind from infancy. When but nine years of age, he was mysteriously converted and began from that time to preach the gospel. He had been taught that God would give his children anything they asked of Him. So he asked God to give him a book. He says that his grandfather, James Holladay, found a "blue-back speller" the next morning and gave it to him. From this book he learned the alphabet. He then had a desire to read the Bible; for this he began to pray. So, he says, one day while on his knees God taught him to read the 3rd chapter of John. His school career was soon ended by an accident of the eye while going to school to Rev. T. L. Jordan, near Aberdeen, Miss. Since which time he has given his attention to the study of the "Book of Books," the Bible. He was ordained December 16, 1883, to take charge of the Darden Chapel. He labored here ten years. In 1884 he accepted pastoral charge of the Hebron Baptist church. He served here six years. He served the Mt. Olivet Baptist church three years. The Second Baptist church, Okalona, three years. Zion Springs and Pleasant Plain Baptist churches two years; after which he accepted the pastoral charges of the Houston and Corinth Baptist churches where he now ministers. Rev. Abbott is a minister full of the "Holy Fire" and preaches with much fervency for the tearing down of the strong hold of satan and for the building up the kingdom of God in the hearts of men.

REV. GEORGE W. ALLEN.

The subject of this sketch, Rev. George W. Allen, was

born in Chickasaw county, March, 1851. His parents, Alfred and Phillis Allen were slaves and were sold from him when he was just one year old, which resulted in his mother losing her mind. Being without the counsel of a father and the loving words of a mother, he early sought and "found a friend in Jesus." At the early age of ten, he professed a hope in Christ and joined the Baptist church. He was licensed in 1874 and after "exercising his gift" for two years, he was ordained in 1876 to take charge of a little church of 14 members near Okolona, by the name of Chapel Grove. Here he has labored for 21 years and today Chapel Grove stands among the leading churches of the State. In 1879 Rev. Allen was also called to the pastoral charge of the New Prospect Baptist Church near Okolona, where he labored for 18 years and has a flourishing church of 650 members. In 1880 he was sent as a delegate from the Spring Hill Association of Northeast Mississippi to the Foreign Mission Convention in session at Montgomery, Ala. Until this event in his life, he did not put much stress on an educational ministry; but when he came in contact with so many intelligent ministers he felt his deficiency and returned home and went to school 4 years. Since which time he has been an ardent lover of books. For several years he has been moderator of the Spring Hill Association. He served as a member of the board of trustees of the Union Normal Institute of Okolona. In short, Rev. Allen has been one of the leaders in Northeast Mississippi in every good word and work.

Miss Alston was born near Starkville, Oktibbeha county, Miss. Her mother, Vina Alston, died when she (Miss Alston) was only four years of age; two years later her father died, leaving her to make her own way through life. Miss Alston was a student of Jackson College for several years. She was faithful and true in every sense of the word. When 10 years of age, she joined the Baptist church in Attala county. She has been president of the Union District Society for 10 years and now she is corresponding secretary of the Woman's General Baptist Missionary Society of Miss. She is one of the two members, of

said Society, which have been with it since its organization. She has always freely served her church, when called upon. Hundreds of dollars have been raised by her for the Master's cause. She now has a neat little home at Kosciusko, Mississippi, where she lives.

The subject of this sketch was born near Lexington, Miss., June, 1862. His parents, Jefferson and Mariah Andersen, early put little Jefferson in school.

He was kept in common schools until 1880. At this time he entered Alcorn A. & M. College, Rodney, Miss., and remained there two years. In 1885 he entered Rust University, Holly Springs, Miss. In 1888 he entered Roger Williams University, Nashville, Tenn., in the college class proper. In March 1890 he married Miss Mary W. Holloway, a very accomplished lady, a niece of Hon. S. P. Hurst, and a student of Tusculum University. He returned to Roger Williams University in 1890, to finish his course, this being his senior year. In this school year he indelibly stamped the fact of his scholarship and culture upon the minds of the colleges of Tennessee and the reading public generally. In April 1891 he came out as a contestant in an oratorical



MR. J. A. ALSTON.



FRANCIS A. ASHERLEY, D. D.

remained there, prosecuting his much-desired course, until his family physician summoned him to the bedside of his much-loved wife—February 9, 1897. Death the common reward of humanity came and, clasping his sharpened sword with his icy hand, dealt the fearful blow which laid low her, whose life as a lady, a Christian wife and mother had been an unbroken chain of blessing to all with whom she came in contact. He was, in 1897, elected Dean of Central Mississippi College, which position he now holds to the delight of those with whom he is associated. In his church he served with much distinction. He has been missionary for—according secretary of Lebanon Baptist Association and three years according secretary of the General Mississippi Baptist Convention at Mississippi and Tennessee Summer Conventions. He was appointed by Ho-

comstock between Central Tennessee College and Roger Williams University, in which he won a gold medal, being the most accomplished orator. He graduated May 1890, a month later. His speech on this occasion was equally as good as the one above mentioned. He was the valedictorian of his class. He entered Howard University, Washington, D. C., as a medical student in October, 1894. He



REV. ROBERT GRENVILLE AUSTIN.

General Missionary Baptist Convention, in Warbler Valley, July, 1897, as a member of Educational Commission of the State of Mississippi.*

The subject of this sketch, Rev. R. H. Austin, was born at Black Hawk, Miss., April 16, 1852, where he has resided since his birth. His parents, Kall and Caroline Austin, were slaves and came from North Carolina in 1858, with their masters. His mother is a devout Christian woman

and has been for 36 years. Her godly example shaped the moral and religious character of, not only young Robert, but that of the whole family. When 10 years of age, Robert began to attend the public schools of Carroll county, taught by Mr. E. Thompson and others. He advanced rapidly while attending these schools and thus won the admiration of both teachers and pupils. In 1889 he attended the Grenada Academy under Prof. P. H. Stephen, after which, in 1891, he entered

* Jan. 11, 1898.—Since this sketch was written Prof. Amerson, who was elected President of Central Mississippi College, Kosciusko, Miss., died at his home, Lexington, Miss.

Jackson College, Jackson, Miss., from which he graduated and plans to continue his studies in the Union University, of Richmond, Va. He was converted in 1888 and joined the Mt. Pleasant Baptist Church, under the pastoral charge of Rev. A. C. Campbell. He felt the call to the ministry immediately after conversion, and at once began to exhort. He was licensed in 1890, and became more active in the Master's service. In 1894 he was ordained by the following elders: Revs. A. C. Campbell, H. People, Wm. Gross. He then was called to the charge of the Mt. Pleasant Baptist Church, of which he is a member. During his stay with the church many happy souls were gained for the Master. Rev. Austin is one of Mississippi's most active and aggressive young sons, and is destined to take his place among the leaders of the Baptist host. As a preacher, he is pointed, clear and forceful; as a Christian he is active and earnest, ever ready to do what he can for the salvation of souls.

REV. R. P. BAILEY.

Rev. Robert Plummer Bailey was born near Boydton, on Edward Tarry's place, Va., May, 1852. He was the youngest child of Peter and Lucy Bailey. He came to Mississippi Feb. 15, 1871. While in Virginia he improved his limited opportunities for obtaining an education. In 1873 he married and began to teach in public schools which he continued to do for nine sessions. In 1881 he was converted and began preaching at once. He received a call to the Free Spring Baptist church, having only five members, which number increased to thirty-seven under his labors. Then he became pastor of the Rocky Mountain church, having a membership of sixty-one, which, under his care, became one hundred three. After this he served as pastor of the Turkey Creek, Spring Creek and Pine Valley churches. In 1895 he was elected moderator of the Coffeerville Association; the board of this association sent him as a missionary and he organized the first successful Baptist church at Pittsboro, Calhoun county, Miss. He also organized another at Mt. Crawford, six miles from Pittsboro. He was elected first moderator of an association organized in Calhoun county in 1896.

Mrs. Lucy T. Benjamin is a beautiful daughter of Mr. and Mrs. H. Truhart, and wife of Prof. King S. Benjamin, of Lexington, Miss., was born Sept. 11, 1871, in the town in which she now resides. She grew up a good-looking child, receiving a religious as well as an intellectual training. She acquired the rudiments of an education in her city school, and subsequently attended Tougaloo University. Since leaving school, she has



MRS. LUCY TRUHART BENJAMIN.

taught five successive years in the city graded school at her home. She takes great delight in the Home and Foreign Mission Work. She has been president for three successive years of the Lebanon District Society, and at present is first vice-president of Women's Work of the State.

One who has played a most conspicuous part in the history of the Negro Baptist of Mississippi is Rev. J. F. Roulston. I am conscious of the fact that this book would not be large enough to contain a full record of his fruitful life. From the above statement the thoughtful reader gets two facts: First, he gets an idea of my task in attempting to record even the salient points of this fruitful life in



DR. J. C. ROULIDEN, D. D.

a few words, second, the writer's estimation of the career of him who is the subject of this sketch. He was born in the State of Delaware, Oct. 7, 1820. He attained his education to the public schools of Delaware and the Quaker schools of Philadelphia, Pa. He was converted Jan. 5, 1820. Ordained in 1851 to take charge of the Union Baptist Church, Philadelphia, Pa., and there remained seven

years. In 1861 he was called to the charge of a Baptist Church in Chicago, Ill., for the purpose of calling together and building up a church that had been wrecked at the death of its former pastor. Here he remained till 1864, when the Northwestern Baptist Convention was organized for the purpose of looking after the religious and educational interests of the Negro of the South. In 1865 the above-stated convention sent Dr. Rouliden to Natchez, Miss., to work among his people and denomination as a missionary. He took charge of the Rose Hill Church, Natchez, and remained there till 1867, when he accepted a call of the M. E. Church, Columbus, Miss., where he did a fruitful work for the Master. During his pastorate at Columbus, in 1869, he organized the Mt. Olive Association and later the Federal Baptist Association of Missis-

Sardis Association 3 years. Secretary of the General Baptist Association of Mississippi 2 years. Moderator of the same body 3 years. Theological Lecturer for the Negro of Mississippi under the joint appointment of the white and Negro Baptist of the State 1 year. President of the Baptist State Convention of Mississippi 2 years. Vice-president of the Foreign Mission Convention, U. S. A. 1 year. General Missionary of the State of Mississippi 1 year. At this writing he is Homiletical Editor of the PREACHER and TEACHER, Kosciusko, Miss. He has written several tracts and pamphlets on important subject. As a preacher he is eloquent, logical and always holds his audience from start to finish. He preaches not only to the literate of a congregation but to the illiterate as well. Not only to the saints of a congregation but to the sinners as well. Dr. Bowen is a natural orator and a deep thinker. The Baptist of Mississippi have honored Dr. Bowen for his real merit.

REV. WILLIS BRADLEY.

The subject of this sketch, Rev. Willis Bradley, was born at Rollingfork, Issaquena county, Miss., November 18th, 1857. His parents were Williams and Ann Bradley. They died when he was but an infant, thus leaving young Bradley, to some extent, to ferret out his own way through life. He moved to Vicksburg when 14 years of age and in 1881 he moved to Warrenton, Miss., where he has resided till the present. Rev. Bradley was a genius in the school room and so regarded by the teachers and class-mates. He was converted December 18, 1879 and joined a Baptist church which was afterward named Mt. Pilgrim Baptist church. After the ordination of Rev. Bradley in 1882, he was called to the pastoral charge of this church. Since which time the Kansas immigration squandered all the members of said church saving eighteen. But under the wise management of Rev. Bradley the church has been built up in every sense of the word, and today has one hundred seventy-five members and an edifice which is a credit to any denomination as a house of worship. He is also pastor of the Hopewell Baptist church, Warrenton, Miss., and at this place is also an edifice which is very

of the Valley in
Tenn. He is also
pastor of Ebenezer
African Baptist
church, Waterson,
Miss., with a
membership of
one hundred for-
eigners, and so-
cial, New Town,
Miss., with fifty-
six, one to four.
Rev. Bradley has
organized sev-
eral benevolent
societies, which
are doing good
work. He now
serves as secre-
tary, secretary of
the Waterson
County Associa-
tion. Regardless
of conflicts and
criticisms, Rev.
Bradley, like a
valiant soldier,
will never flinch. A man of great Christian
fortitude. His acquaintances all over the State of Mis-
sissippi speak of him in terms of praise.



REV. W. J. BRADLEY.

Rev. Wiley Jackson Brooks, a prominent Christian
leader of Simpson county was born of slave parents in
Tarrant, Miss., July 24, 1857. When Wiley was three years
old, the death of his father left him an orphan. He
was brought up by his mother. He was now dependent upon
himself and knowing that he needed an education to suc-
ceed in life, he decided to attend the African A. M. and M.
College, Hattiesburg, Miss., after which he taught in
various schools of his native State. He is now a
member of the Christian Church, Hattiesburg, Miss. He is
now a member of the Christian Church, Hattiesburg, Miss.

Leaf Bushy Creek Association which position he now holds. He is also pastor of the Pilgrims Rest church in Westville where he is building a church worth \$1800. He has been a teacher of the public school since 1893. Rev. Brooks is a stalwart Christian and bravely defends the cause of Christ wherever he goes. The fidelity of this man has won for him a warm place in the heart of all who know him. †

Samuel W. Brown, the son of Samuel and Leah Brown, was born October 2, 1861, at Richland, Holmes county, Miss. In 1863 the family took refuge in Noxubee county. Later, he here began his education in the public schools of this county. He attended the public schools until 1875, when the family returned to Holmes county where better school privileges were obtained. Later, he attended the graded schools at Canton, taught by Samuel Lewis, and at Jackson, Miss., taught by I. A. Mitchell, and spent five years at the State Normal school at Holly Springs, Miss. He was married at La Grange, Tenn., September 28, 1887, to Miss Lucy E. Wadley. The next year he joined the Gages Spring Baptist church, near Durant, Holmes county, Miss. He has been an earnest and efficient worker since his connection with the church. He has served as clerk of the church and as Sunday-school director. He was recording clerk for the District Sunday School Convention for eight years, member of the executive board of the Sunday School State Convention, recording clerk for Sunday School State Convention, recording clerk for Mississippi Union District Association for five years, and at present is a member of the executive board of the Mississippi Union District Association. He is a school teacher by occupation, yet he has not confined himself entirely to the daily routine of school-life, but has occupied some prominent positions in educational circles. At present he is a member of the board of trustees of the C. M. College, Kosciusko, Miss. He has been appointed by the G. M. B. State Convention as a member of the board of education, which is co-operating with the American Baptist Home Mission Society for the support of schools for the Negro Baptists of Mississippi. He is also a

call to the gospel ministry and was ordained by a presbytery in old Mt. Calvary Baptist church, Plattsburg, Miss., having been baptised by Rev. J. W. Muse into the fellowship of the Baptist church, at Macon, Miss., 1881. He was called to the pastorate of New Garden Baptist church, near Koscuisko, Miss., and made clerk of the Mt. Hope Association the following year, which position he holds today. He tendered his resignation to the church after four years of successful work, and became missionary for the General Association of Mississippi. He moved to Koscuisko, where he engaged in the mercantile business for rest and recuperation of health. During the first year of his residence in Koscuisko, he was called to the pastorate of the Baptist church of this place, to succeed Rev. J. H. Nichols. Here he made war upon intemperance. The war was hot and furious. After two years of hard struggling, Buchanan was unseated. He was then called to pastor the church of his ministerial birth at Plattsburg, Miss. A second call soon followed at Jernsalem New Prospect, Miss., and still another at Hopewell, Spay, Miss., and back to New Garden. He continued to serve these four churches and teach in the public schools until Central Mississippi College was established at Koscuisko, Miss., in 1893, of which he was chosen president. He resigned all of his churches save one (Hopewell). This he retained to keep up his connection in the ministry. The **PREACHER AND TEACHER** is the name of the college paper originated by Rev. Buchanan in 1894, at C. M. C., and was named from the positions that Buchanan held. It, like everything else that he undertakes, has met with untold success. When the General Baptist Association of Mississippi united with what was then called the River Convention to form the present General Baptist Convention of Mississippi, Rev. Buchanan was recording secretary of the former, which position he had held for a number of years with much credit. When the union of the two bodies was perfected he was chosen educational secretary for the consolidated body. The succeeding year he was promoted to corresponding secretary. after the resignation of Rev. T. L. Jordan. He succeeded Hon. J. J. Spellman to the presidency of the State S. S. Convention of the

eastern division of Mississippi and served for two years. His chief aim is to upbuild the Central Mississippi College.

REV. J. C. CADE.

Rev. J. C. Cade was born in Dallis county, Ala., Dec. 26, 1838. He was converted and called to the ministry in 1861. When he became pastor of the Morning Star church, over which he now presides, there were only two members, Fannie Estelle and Arthur Dickerson. The following persons have since been elected as officers: B. U. Nelson and Charles Richardson, deacons; H. L. Black, clerk. The church is now in a prosperous condition having property worth \$1500 and a membership of two hundred. Rev. Cade is one of the old faithful few who bore the yoke in the heat of day and still bears it faithfully for the Master. His churches are in Bolivar county and represent in the Bolivar County District Association and the Baptist State Convention. The Lord has greatly blessed him and his labors of love for fallen humanity. He is one of the old pillars of the State Convention.

REV. A. C. CAMPBELL.

The subject of this sketch, Rev. A. C. Campbell, was born near Providence in Grenada county, Miss., in 1851. His parents died when he was a child, leaving him and his brother Aaron. In spite of opposing circumstances he acquired, at odd times, some education by dint of hard study, on Mr. Paynes plantation in Yazoo county. Prof. R. L. Beal from the West Indies taught night school to which Mr. Campbell repaired after each day of labor, for study and intellectual discipline. About this time he was converted and received into Mt. Salem Baptist church. He experienced a call to preach and was ordained to the ministry in 1879. Rev. Campbell's life as a public man has been quite eventful. From sexton and clerk of his church he was ordained to preach as an evangelist in 1879, and in that year his power as a winner of souls for the Master was signalized at Mt. Vernon church in Yazoo City. Many souls were added to the church as a reward of Brother Campbell's labor in the revival of this season and in the fall of the same year Mt. Vernon called him as pastor. Thus began his ministerial career, so he continued to or-

ganize and build new churches as the Lord gave opportunity to him. He has served the following churches as pastor : Mt. Vernon, New Zion, in Yazoo county ; Bethlehem, Fairview, St. Peter's Rock, Lebanon, West Station and Macadonia in Holmes county ; Bunker Hill, Mt. Zion, Rocky Noal, Pleasant Grove, Attala county ; Mt. Pleasant, Pleasant Green, Pleasant Plain and Acona in Carroll county. Mr. Campbell organized St. Peter's Rock, Pickins, Miss., and builder of the McKenney Chapel and New Zion churches of Greenwood. He served as a trustee of the Mississippi Central College and assisted in the work of organizing the Grenada and Zion College at Winona. He has served efficiently as financial agent, as moderator and clerk of Union Association. Brother Campbell distinguished himself for efficient service. He continues his services as pastor, member of the executive board of the Sunday School State Convention of Miss., and as Associate Editor of the College News, published at Greenwood.

REV. ELBERT T. CARSON.

The subject of this sketch was born January 15, 1847, at Selma, Ala. In the fall of 1873 he came to the vicinity of Lexington, Miss., where he has since resided. He began his studies at the night schools and continued them by private lessons as opportunity afforded, and thus made himself educationally. He was converted November, 1867 and joined the Bellview Baptist church at Bellview, Ala., of which Rev. E. Bell (white) was pastor. He finally moved to Mississippi and was ordained to take charge of the Sweet Home Baptist church at Lexington, Miss. Here he labored for nine years and baptized one hundred twenty-five converts. Since which time Rev. Carson has had charge of the following churches: Chestnut Ridge, Broyville, Miss.; Mt. Calvery, Tchula, Miss.; Mt. Pleasant, Blackhawk, Miss. In all of these fields of labor success has crowned the efforts of this untiring servant of the Master. He is a man of great executive ability and is recognized as such among those for whom he has labored. He has taught in the public schools of Mississippi for eight years; has been corresponding secretary of the Lebanon District Association for ten years and missionary for the same body for five years. He has a place in the hearts of his brethren of Mississippi.

college farm and campus. At the age of twelve he united with the church and at present he is a member of the Antioch Missionary Baptist church of Amite county. He has been prominent in all religious work, being a Sunday-school teacher, a member of the Y. M. C. A. and at graduation the president of the college association. In 1895 he was chosen to represent the college association at the exposition at Atlanta, Ga., and within two months after his graduation he was appointed instructor at Harper College, which position he still holds. This is Baptist school at Gloster, Miss., and is owned by the Baptists of south Mississippi and east Louisiana.

REV. GEORGE W. COHRAN.

Rev. Cohran was born near Vaiden, Miss., March 20, 1852. When but a child he went with his parents to Ala., and there remained 'till 1865, when they moved back to Mississippi. After he had married his wife taught him how to read and write. He attended the public schools of Lafayette county, Miss., and studied faithfully at home and thus obtained a fair education. After his conversion in 1872 he joined the New Hope Baptist church, Oxford, Miss. Shortly afterwards he was called to the ministry and ordained with his brother, Nov. 1877. He had the charge of his home church as pastor for five years. He was also serving the Hopewell Baptist church, Taylor's Miss. In '85 he was called to the pastorate of the Second Baptist church, Oxford, Miss. Resigning this he went to Pleasant Hill, Mo., where he labored with much success till he returned to Mississippi and again began his work as pastor of the Rock Hill, Hope Well, New Hope and Coffeetown Baptist churches. He was missionary and member of the executive board of the General Association of Mississippi. Has been moderator of the Tallahatchie County Association. Has been for years treasurer of the Fayette county Sunday School Convention.

REV. E. M. CUNNIGAN.

Rev. Emanuel Cunnigan was born near Vicksburg, August 10, 1844. Until April, 1863, he was the slave of J. K. Regan. At that time he was captured by the 3rd Illi-

nois cavalry and served as a teamster until the surrender of Vicksburg. From then till March 20, 1866, he served in the U. S. infantry. He was converted in the fall of 1861 and baptized in 1866 into the fellowship of the Pleasant Run Baptist church, Vicksburg (now known as King Solomon church) by Elder Edwards, a white Northern preacher. In 1867 he received license to preach from this church through its missionary, Moses Black. About this time he moved to Pike county and united with the Sherman Baptist church. He was ordained Oct. 27, 1868, by Revs. Simon Harper, of Amite county, Harmon Harrison and Myner Holmes, of Port Hutson, La. From 1874 to 1884 Mr. Cunnigan taught school and had charge of the New Zion Baptist church, Magnolia, which had been organized by him, assisted by Elder Cyrus Miers, of Brandon, the second Sunday of September, 1869. At the time of his resignation the church numbered nearly four hundred members. In September, 1869, Rev. Cunnigan, assisted by Rev. S. Harper, organized the Antioch church, and in November, 1870, the Mt. Oli church in Washington parish, La. For a number of years he was a member of the General Association. After its organization, he filled many prominent positions in the North Mississippi and East Louisiana District Convention. Mr. Cunnigan has the confidence of both association and convention for his veracity, morality and ability as teacher, minister and leader of his people. The position he holds today has been made in the face of difficulties. A desire for an education was awakened by hearing a history read by a white boy. After he had enlisted he carried a piece of slate in his cartridge box and his pencil was such as he could break off the slate. The chaplain of the army gave him some instruction. Rev. Cunnigan is one of the pioneer leaders of South Mississippi among his people.

Cornelius Rothwell Custard was born in Hale county, Alabama, March 18, 1867. His boyhood was spent near Uniontown, Perry county, where he received the rudiments of an education in the common schools. At an early age, he entered Uniontown District Academy and there made very rapid progress as a student. At the age of sixteen, he

gregations and those who have been fortunate enough to hear him, are charmed with his natural and seemingly inexhaustible flow of eloquence. It is no flattery to say that he has few equals in the Baptist church of the State. He was elected twice as missionary of Warren county, and is now a member of the executive board of the General Baptist State Convention of Mississippi. He is also educational secretary of the Baptist State convention and a member of the educational board of the Co-operative scheme of the State convention of Mississippi, and of the A. B. H. M. Society. He has been active in all these positions, and is rapidly taking place as one of the leading men of the Baptist church in Mississippi. While not engaged in pastoral work he has continued to educate the youth of his race, and many a young man now in actual business life owes to him the foundation of his career. Mr. Custard was married in 1890 to a Miss Whitehead, a daughter of one of the leading citizens of Warren county, Miss., and has two interesting children to complete the comfort of his home and to perpetuate a name, which promises to stand at the top of the roll of honor and which will be useful in church and State.

REV. ALFRED DAVENPORT.

Rev. Davenport was born at Martins, Clay county, Miss., January 21, 1853. His parents, Sam and Susan Davenport, were both Christians and were always anxious about the salvation of him, till he was converted, June, 1870, and joined the Gospel Temple Baptist church, Stanton, Miss. When Alfred was a boy just three years of age his parents brought him from his birth-place to Canonsburg where he has since resided. He began school when he was 18 years of age; working in the day and going to school at night to Miss M— Stewart. For a short while he was a student of Natchez College. He obtained his education, however, chiefly by hard study at home and may be classed as one of our leading "self-made" men. It was four years after his conversion before he could decide that God would have him preach. In 1886 he was ordained by Revs. Jno. Smith, J. D. Weston, R. C. Lee and S. D. Johnson. He then took charge of the St. Maria Baptist

church, Stampleys, Miss. Here he remained four years with much success. He now has the following pastorates: Zion Baptist church, Natchez; Pine Grove, Fayette; Jessamine, Jessamine; Morning Star, Lees. At each of these four places he has built nice and spacious edifices. In 1895 he was elected moderator of the Jefferson County Association and holds the position at this writing. Rev. Davenport is in the hearts of his people and is doing a good work for the Master.

REV. A. H. DAVIS.

But few men have been better servants of the Master, of his denomination, of his people and of humanity than Rev. Davis. He was born near Danville, Va., Nov. 17, 1842. When he was 18 years of age he was brought by his master from his birthplace to Bolivar county, Miss. Miss Nancy Gennings, a white lady, in Virginia, taught him to read when he was ten years old. After surrender he learned to write from a copy book. His reading and writing constituted the most of his education. From his dealings with men of both races, in politics and religion, and from a very extensive reading, he obtained a large experience and common sense, which have made him a very practical and useful man. In 1863 he was converted and joined the Presbyterian church in keeping with the choice of his master, who was a Presbyterian. He remained in this church till 1868, when he was baptized into the fellowship of the Baptist church at Danville, Va., by Rev. H. Scott. He began to preach in 1869, after he was licensed by the High Street Baptist church, Danville, Va. In 1870 he was ordained by Elders G. Middleton, J. Shaw and Deacon J. Williams, at the Pleasant Green Baptist church, Vicksburg, Miss. He then took charge of the Friendship Baptist church, Edwards, Miss., of which he was pastor till his death in 1897. When he began work at the Friendship church it had only 26 members; at his death it had a membership of 500. He baptized into the fellowship of this church more than 2,000 members, who now reside in various parts of this and other States. Jan. 1, 1878, he also took charge of the Oak Grove Baptist church, Learned, Miss. He has increased its membership from 200 to 400.

President. He was ordained in April, 1880 and called as pastor of the Pleasant Grove Baptist church, Crawfordville, Miss., with a membership of three hundred. He married Miss Mattie C. Floyd, Dec. 21, 1882. Happy union. Mr. Davis has filled many places of honor, as clerk of associations, member of executive boards, and trustee of Natchez College. For five years he was statistical secretary of State



K. W. DAVIS.

Convention of Mississippi, and for six years corresponding secretary of Sunday School Convention. He has built some of the finest church edifices in the State, among them the Okolona and Water Valley churches are fair specimens. In March, 1898, he was appointed financial secretary by the Board of Education of Mississippi and confirmed in the appointment by the American Baptist Home Mission Society, New York. Mr. Davis has many of the qualities of an orator. As a preacher he is simple, pathetic and powerful. He is a natural orator and his congregations always go away wanting to hear him again.

The subject of this sketch was born November 20

1852, at Quilor Springs, Carroll county, Miss. Early in life he became interested in religious work and in 1873 he was baptized and joined the Locust Grove Baptist church, at Greenwood, Miss. From the beginning he took an active part in the church work and was elected deacon and superintendent of the Sunday-school, which position he held for sixteen years. In 1889 he took a letter from his home church and began to work earnestly for the establishment of a new church; as a result of his labor McKinney Chapel, named in memory of Rev. H. McKinney, a missionary who died in Africa, was dedicated. He was chosen deacon, superintendent of the Sunday-school and clerk, which position he held as long as he was a member of that church. He again united with the Locust Grove church only to withdraw again in 1895 to assist in the organization of another church, New Zion, Greenwood, Miss. He was elected deacon, Sunday-school superintendent and clerk, all of which positions he holds at the present time, save the last. For twenty years he has been elected to represent these churches in the Grenada Baptist Association, in which he has held several offices. On July 22, 1887, in a session of the Grenada Baptist Association, Mr. Davis offered a proposition, providing for the appointment of a committee of seven, whose duty it should be to devise ways and means for the establishment of an institution of learning for the training of young men for the ministry. He was appointed chairman of the committee and began immediately to form plans for the carrying out of this enterprise. In 1894 the Grenada Association joined with the Zion for the purpose of perfecting the scheme for the establishment of Grenada and Zion College. Mr. Davis was elected a member of the board of directors for a term of five years. He assisted in the organization of the Grenada District Woman's Work and he is considered one of the most influential laymen in the association. He has been active in educational work. In October, 1887, he began the publication of a weekly paper called the "GOLDEN RULE," which he has circulated largely through the State. In 1895 he suffered from a stroke of paralysis and in 1896 his health broke down completely. This paper, during the eight years of its existence,

was the official organ of the several Baptist Associations, Sabbath School Conventions, and of the Women's Work, and of the Freedmen and Slave College.

LITTLETON R. DEMPY was born near Kirtley, Jefferson County, Miss., November 18. His parents were sold into Tusquogoa county when Littleton was an infant. In 1863 his father, Littleton Dempy, enlisted in the Union army as a member of Co. M, 5th heavy artillery. After



LITTLETON R. DEMPY.

the war Littleton received his first training in the night school conducted by his uncle, John Wesley Brooks, formerly a soldier in the Union army. From 1867 to 1869 he received some training in the public schools of Rodney and Vicksburg. As he was about to enter Alcorn A. and M. College his father died, leaving besides his mother, five children who were dependent upon him for their support. In July, 1869, he was baptized and joined the Mount Zion Baptist church, Rodney. Shortly after he was ordained a deacon by his church. In 1882 his church deposed him to preach. The next year he was given a letter and sent to the convention to be ordained an evangelist, but for some reason he was not ordained. In 1887, after the resignation



REV. C. W. DIGGS.

of two pastors. Mr. Denny was called to be the pastor of the M. Zion church at Rodney. He was here retained and continued in the service of the church until 1881, when he resigned. In 1880 he accepted the care of a church in Sharkey county, Miss. The next year he resigned and accepted the care of the now Pedro Grove Baptist church in Here he was very successful in organizing and maintaining a Sunday

school and increasing the membership of the church. After a fire and overflow in '92 and another fire in '93 this congregation is enjoying its new church house. In 1901 he began a successful pastorate in the New Zion Baptist church at Gum Ridge, Miss. In addition to his work as pastor he has been president of the Jefferson County Association, missionary to Franklin county and the founder and president of the "Woman's Benevolent Association" of Rodney, Miss.

Rev. Cornelius W. Diggs was born in Warren county, March 29, 1839. His parents, James and Elizabeth Diggs, though slaves, were careful about instructing their children pertaining to the way of salvation. Mr. Diggs was a

soldier in the Union army and was taught to read and write by Northern fugitives who followed the army. The foundation of his education having thus been laid he continued his studies at home till now he has a good, practical education. He was converted in 1860 and joined the St. James Baptist church, of which Rev. Jas. Diggs was pastor. Shortly after his conversion he experienced the call to the min-



REV. JAS. J. DIGGS.

istry and was later ordained to take charge of the St. James Baptist church of which he was a member. Under his care the church has increased from a membership of 60 to 238. He also has the pastoral care of the St. Luke, St. Paul Baptist churches, having respectively 250 and 100 members. He has been missionary and the treasurer of Issaquena County association for 5 years and 22 years a member of the State Convention.

Jas. J. Diggs, youngest son of James and Elizabeth Diggs, was born June 2d, 1838, in Flora Madison county, Miss. He became a Christian at the early age of nine and was baptized in 1857 by Rev. Daniel Thomas. He attended night school taught by an ex-United States soldier; later

he attended the city school at Aberdeen, Miss. About this time he felt called of God to labor for the redemption of Africa. In January, 1877, he became a student at Natchez Seminary. While there he informed himself in every way possible in regard to the work in Africa. In September, 1886, he applied to the Baptist Foreign Mission Convention. In answer to appeals the convention made for volunteers for the mission field, Rev. Diggs went forward with tears in his eyes; and gave his hand to the corresponding secretary, Rev. J. E. Jones of Richmond, Va., who said to him, "My brother, we are glad to have you." The board having concluded to send him, January 3, 1887, he sailed from New York in company with Mr. and Mrs. Coles and Mr. and Mrs. Topp. He spent eighteen months in the jungles, built one church from his scanty means, baptized thirteen heathens and supported sixteen. All of this was done at a great personal sacrifice. He returned in September, 1888, to America, intending to have his wife and two small children return with him; but his financial condition would not permit, so he set to work to arouse a missionary spirit in the hearts of the brethren. In this respect he has done much good. He is now serving his country as missionary and has won the good will of his constituents throughout the country. He has organized what is known as "The Preachers' and Deacons' Union" and has recently organized among the women a society for home and foreign work. By these agencies he hopes to see an ever increasing interest kindled in missions.

Mrs. Dixon, the only child of James E. and Cassandra Johnson, was born near Lynchburg, Va., January 7, 1867. When she was quite young her mother died leaving her with her grandmother. After a brave struggle to support her own children and the motherless grandchild, Mrs. Jones died, leaving Lucy, a child of seven, to her great-grandmother. For a short time she was "bound-out" to a white family. Later, she was given to a cousin, Mrs. Elliott, of Lynchburg; here she began her work in school and from the first attracted the attention of both the teachers and pupils. In 1881 she went to Natchez to live

with her father. Soon after her arrival, she entered the Nashville Seminary and remained in the school after its removal to Jackson, Miss., where the name was changed to Jackson College. In 1880 she was graduated from the Normal Course. Her father died in a few months after her graduation, leaving her not only homeless and penniless, but with debts. She was not daunted by the hard trials all around. The



MRS. LUCY B. DIXON.

next week after her father's death she opened her first school at Wilderness, Miss. Her first year's earnings were sufficient only to pay her debts; nevertheless, she considered herself fortunate to be out of debt and began the second year with high hopes. As a teacher, she has been successful. She was among the four colored teachers first exempted from examinations in Yazoo county. In 1890 she was married, but her marriage was not a happy one and she has continued teaching. Mrs. Dixon's success in life is due to her noble-Christian character and her motto, "What is worth doing at all is worth doing well." For several years she was president of the N. M. F. W. E. Convention of the West. She has also held prominent positions in other religious bodies.

REV. W. W. DIXON.

Rev. W. W. Dixon was born in Brandon, Miss., May 14, 1863. He is the fifth son of James and Sarah Dixon. They lived in Brandon four years after the war and then moved to Goodman. Soon after, they moved to Yazoo City, where they now reside. The school was too far away for Newton to attend; but, after a few years, his parents moved to within a mile and a half of the school, so that he afterwards attended it for a short while. He was then obliged to go to work with his father. From that time, he had very little chance to attend school until 1880, when he went to Holmes county to live with his brother William. At the end of two years, he went back to Yazoo City. He was converted in 1884 and joined the New Zion church. He taught school from 1886 to 1893. In 1888, feeling called of God to preach the gospel, his church granted him a local license. He was appointed secretary of the Sunday School Convention, which office he held until he was elected general superintendent of the county, which position he held until 1896. In 1893 he was ordained by a council composed by Revs. S. A. Anderson, I. C. Williams, L. C. Kiger, G. P. Green and B. C. Columbus. His association aided him in attending Natchez College. He took the Normal course of three years and graduated in 1896. In August, 1895, he was called to the pastorate of the Buck Grove Baptist church, where he is still laboring faithfully and is highly beloved by his people. Rev. Dixon is a good preacher, and a man of sound judgment.

REV. FRANK DRAKE.

Rev. Drake was born at Stanton Station, Miss., Oct. 1, 1849. He has resided here since his birth. He went to night school to Mr. Geo. Stewart, a white man. Getting a taste of books here, he has since that time studied very faithfully at home, and thereby obtained a fair education. He was converted in 1869 and joined the St. Mark's Baptist church, Stanton Station, Miss. He was licensed to preach in 1872 and was ordained Oct. 16, 1875, by Rev. Jno. Smith and others, to take charge of the church of which he was a member, at which place he now ministers. He also has charge of the Daughters of Zion Church, Pine

Hidge, Mass., and Claymont Baptist churches. Natchez, Miss., Rev. Drake has done and is doing good work for the Master and the Baptist church. He has been county missionary of Adams, Wilkinson, Lincoln and Carroll counties and has served as moderator of the association of said counties.



REV. MARION DUNBAR.

Rev. Marion Dunbar was born in the State of Georgia. During his youth he worked at the blacksmith's trade until the age of 18, when he came to Mississippi. In 1845 he obtained a hope in Christ and was baptized in Pearl river by Rev. Lewis Holloway. His conviction of duty led him to preach the gospel where it was possible; the most stationary place was in Jackson, in the basement of the white Baptist church, which was set apart for the colored Baptists to worship in. This body of people was then under the charge of the Rev. Anderson, and subsequently Rev. Christopher Johnson, white ordained ministers, who gave every advantage in their power to encourage Bro. Dunbar in his chosen work as a minister of Jesus-Christ. In 1865 he was ordained in Vicksburg, and from thence he went to Eldora, Ia., where he resided a few months, returning to Jackson in Mount Hymn Baptist

church. In 1868 Elder R. R. Whittier, a missionary of the American Baptist Free Mission Society, came from Illinois and organized the Jackson Baptist Association, with about 400 members. Rev. Marion Dunbar was elected moderator, in which position he served until 1888, when he retired. His immediate co-laborers in the Free Mission work were Rev. Cyrus Myers, John Brinson and the Hon. Henry Mason, Sampson Hammond, Turner Patterson, Charles Rollins, King Rhymes, George Harris, Peyton Robinson, Jack Bass, John Lee, James Peacham, Frank Shepherd, and Ned Slaughter were among the first deacons selected to serve in the church. He was one of the incorporators of the General Baptist Missionary Association of this State, and was for a long time a member of its executive board. He was wise in council, pure in life, and a zealous, sincere Christian. During his long career as an humble disciple of the Lord Jesus Christ, he was held in the highest regard by all who knew him as a man of ardent piety, large hearted, benevolent and unswerving integrity. He met the requirements of the hour with a fortitude, a patience, a laborious industry, an increasing faith in the final success which found no discouragement; and no man rejoiced with a more exceeding joy than he did when he entered upon his life work. Wreaths will fade away and wither on his tomb: perennial flowers blossom and decay: the autumn winds in eddying gusts will sweep the sere and crisped leaves above him; remorseless time will illuminate the well-rounded mound where he sleeps; monuments will rust and granite crumble, but his achievements are enduring, and his name encircled with bright immortelles, is imperishable. His death was calm, peaceful and happy.

REV. J. W. EZELL.

He was born Nov. 8th, 1852, near Okolona in Chickasaw county, Miss., and died August 23rd., 1894, in the town of Starkville, Miss., age about 42 years. He was converted in the M. E. church in Okolona, Miss., September 8th, 1869. But joined the Baptist church a few days afterwards—was ordained in 1873. He taught public school 9 years, was president of the Teacher's Institute in Clay county, Miss., two years. He was an ordained Baptist

minister about 25 years and has baptized more than one thousand persons in the State of Mississippi and has been very successful in revivals in Arkansas, Alabama and Virginia. Was an earnest worker in the Sunday schools and Sunday School Convention. He was clerk of the North Mt. Olive Baptist Association from its organization in July, 1886, until the 4th day of August, 1894. At the time of his



REV. E. E. EVANS.

death he was clerk of the Ministers' and Deacons' Union of the North Mount Olive Baptist Association District; a member of the executive board of the General Baptist State Convention of the State of Mississippi, and pastor of the Starkville Baptist church, and New Hebron, Egypt. He was buried at Abbeville, Clay county, Miss., Friday, Aug. 24, 1894. Peace to his ashes.

Rev. Evans was born at Columbus, Lowndes county, Miss., November 28, 1854. His parents were active Christians. His mother, Harriett Evans, is president of the Women's Aid Society, Columbus, Miss. The Christian influence of the parents shows itself in the lives of all their children. All of them stand high in society and are active

in church and missionary work. Some are preachers, others deacons and leaders in the General Missionary work of the State. The subject of this sketch has had but few educational advantages. He attended the public school at Columbus, Miss., and for awhile the Natchez Seminary under Rev. C. Ayer. In 1881 he was ordained by Rev. T. L. Jordan, D. C. Mitchell and J. Robertson to take charge of the Baptist church at Chatawa, Miss., of which he has had charge seventeen years. In this church is a Sisters' Mission Society conducted chiefly by Sisters A. Dillen, L. Washington, L. Dillon and A. L. Vaughns. Rev. Evans also built up a good church at McComb City. Here also is a fine "Sisters' Mission Society" conducted by Sisters M. Martin, J. Lenoir, L. C. Lewis, B. Carrett and I. V. Martin. In 1892 Rev. Evans also took charge of the New Zion Baptist church and built up a good church and "Sisters Mission." The society is under the care of Sisters E. J. Lee, J. Callen, S. Zackery, S. Suttan and R. M. Evans. In 1883 Rev. Evans was called to the Baptist church at Osyka, Miss. In 1884 he resigned this church and accepted a call to the Shiloh Baptist church. At this church he has done a good work for the church and also established a "Sisters' Mission" under the care of Sisters L. May, I. Lewis, S. Hathan and E. Commons. Rev. Evans is secretary of the Mississippi Association and the Baptist District Convention of South Mississippi. He is president of the executive boards of both the Mississippi Association and of Harper's College. Though Rev. Evans has had much opposition yet he has succeeded and is one of our leading ministers.

MRS. MARINA FOREMAN.

The subject of this sketch was born at Swift Water, Washington county, Miss., July 4, 1853. Her parents, Rev. C. F. Theodosia and A. Runions, brought her to Vicksburg, Miss., October, 1862, where she has since resided. In 1864 she began her education in a Yankee school, where she afterwards obtained a fair education. In 1867 she joined the Pleasant Green Baptist church, Vicksburg. In 1873 she was united to Mr. D. J. Foreman in holy bonds of wedlock. Sister Foreman has been an earnest worker in

the Sunday-school since she joined the church. She began work as a member of the Women's Missionary Society in 1892. She was president of the executive board of said society for several years. She is the recognized "mother of her church" to which she now belongs. She is one of the leaders of the Western branch of the Women's Missionary Society of the State who advocates union of the two bodies.



REV. P. E. FRISBY.

Rev. Frisby was born in Texas Parish, La., in 1860. He was brought to Mississippi in early childhood. He attended the public schools and from Thence Alcorn A. & M. College. He was converted in 1880 and joined the Baptist church. His church gave the association of Jefferson county the privilege of examining him for local license. Shortly after obtaining it, he was ordained by the same association to take charge of the Locust Grove Baptist church near Fayette, Miss. Here he found the church in dilapidated condition, spiritually, numerically and financially. He succeeded in calling the members back, who had, in large numbers, joined the Methodist church, and in a few months built a fine edifice and had a strong church. Rev. Frisby is also pastor of the Mercy Seat Bap-



REV. B. F. S. GABLES, A. B.

list church in the Church Hill District. He bought this church in 1860 in its condition as the former. In 1862 a brick edifice was dedicated to God at this place. He is also pastor of the Mt. Olive Baptist church near Red Oak. Most of his churches have been repaired and beautified. He is pastor of the Elchard Baptist church. Here he has a large opportunity to do much work for the

Master. He has been Missionary of Jefferson county two years and refused the third election on account of his extensive pastoral work. As a worker, he now ranks as a great leader in the community. As a preacher, he is powerful and attractive. He has many friends and is highly esteemed.

Rev. Benjamin Perry Emch Gayles, son of Rev. Amos W. and Martha Gayles, was born in Bolivar county, Miss., Nov. 5, 1855. Having had the advantage of public schools, he learned to read and write while quite young. After spending several years in the public schools, he was sent to Nashville Seminary (now Jackson College), where he graduated from the Normal Department. The following

year he entered Roger Williams University, Nashville, Tenn. After six years of earnest study, he was awarded a diploma from the Collegiate Classical Course with the degree A. B. In March, 1889, he was baptised into the fellowship of the Pine St. Snow Hill Baptist Church, Natchez, Miss. In July, 1890, he was ordained. He married Mrs. Leonard C. Simmons, August 4, 1891.

For three consecutive years he was principal of the Normal Department of Natchez College, Natchez, Miss.

For a year he was principal of the Ministerial Institute and High School, Columbus, Miss. In May, 1894, he was called to the Second Baptist church, Macon, Miss. When he entered this field, he was confronted by a divided church, a pending lawsuit, a heavy debt, and a greatly discouraged people. The clouds hung heavy, the future seemed dark. The lawsuit was ended, the debt paid, and now peace and harmony prevail. The church of which he is pastor was organized Jan. 27, 1867. The following named persons, with others, were in the organization, viz: Henry Scott, Frank Scott, Richard Gray, Billy Catlett, John Lovette, Andrew Atkinson, Ambrose Dansfield, Toby Poundexter, Henry



Mrs. G. P. E. GAYLES.

She is Vice-President of the Women's General Missionary Society of Mississippi, and a member of the Executive Board of the same.

Elizabeth Powell of New York. In 1863 he went into the army and remained until the winter of 1864. Mr. Gayles seemed to have had a natural love for reading the Bible and hymn books. He was baptized in October, 1866. On the 4th of November, 1867, he was called to an ecclesiastical council by Mt. Moreb Baptist church, Greenville, Miss. The council being satisfied after the examination publicly, ordained him to the work of the ministry. Rev. G. W. Gayles then began his ministerial work in Bolivar county, Miss. The first church he organized was the Kindling Altar Baptist church at East Fork on the 11th of April, 1868, of which he is pastor until this day. In July, 1872, he was appointed missionary for the counties of Bolivar, Coahoma and Sunflower in Mississippi. He served until July, 1876. He held the office of corresponding secretary of the Baptist State Convention for three years and was a member of the executive board for eighteen years. In the month of July, 1876, he was elected president of the Baptist Missionary State Convention by acclamation, which position he held by re-election eighteen years. Under his administration the Baptist State Convention has had great success. They bought a printing press at a cost of \$500 and established a college at Natchez, Miss., at the cost of \$5,365. July, 1881, he was elected editor of the Baptist Signal, which position he held four years. He is pastor of five churches. There is not a Negro Baptist preacher in Mississippi that has been more highly honored than Rev. Gayles. His career in the political field is as replete with honors as that of his ministerial, but we cannot enumerate them here. He has not, as yet, retired from the field of usefulness. He still holds prominent positions in the Negro Baptist organizations of the State. He is ever at the service of his Master, people and denomination. His addresses to the State Convention amply speak for him.

The subject of this sketch was born in Leake county, Miss., December 25, 1865. When only two years of age he was brought by his parents, Stephen and Minerva Gayles, to Big Deer Creek, Miss. In a log hut prayer meeting, in 1871, he professed religion and joined the St. Paul Baptist



REV. J. THEODORE GAYLES

clergy, N. C. L. A. Young. On the 11th of March, 1882 he married Miss Lucy Youngman, who now helps to make his life more useful. In 1885 the St. Paul church granted Mr. Gayles leave of absence to preach. In 1887 he was ordained at the Pleasant Green Baptist church by a council composed of the following: Revs. G. P. Phillips, Joe Gaudin, Tom Grant and others. He then accepted the pastorate of the

St. Paul church. In three years this congregation was much increased, spiritually built up and a \$3,000 edifice erected. Some few prejudiced hearted neighbors regarded his success as a crime, and had the landlord, on whose plantation the church is located, to advise Rev. Gayles to discontinue his services at this church, on his plantation. The St. Paul church has a number of earnest working members who stood by Rev. Gayles in making the church what it is today. About this time Rev. Gayles took charge of a faction of the Pleasant Green church and with it organized the Union Chapel. In two years seventy-six were added to the church and a fine edifice built. In 1893 he was called to the Good Hope church, Elizabeth, Miss. and the Mt. Zion church, Swain Station, Miss. At these

churches he has done a work commensurate to his conserved energy and ability. In 1894 Rev. Gayles took charge of the St. Peter Baptist church at Leland. He found this work in bad shape, but soon put it in good working order and now it is rapidly growing. We cannot, in the little space allotted to us, here give the full history of this man. Suffice it to say, that Rev. Gayles has made admirable success in the face of opposition of every kind. He is a good preacher and knows how to lead his people.



REV. A. A. HAMILTON.

Rev. Arthur Alexander Hamilton, son of Rev. Alexander and Harriett Hamilton, was born in Selma, Ala., March 25th, 1859. His father was sold to Mr. "Bill" Johnson in Alabama, and his mother to Mr. George Booth, Grand Gulf, Miss., young Arthur remaining with his father in Selma. After peace had been declared his father opened a private school, at which Arthur received his first knowledge of books. Just about this time the good northern people established in East Selma a school known as Harrell College. Young Hamilton attended here for five

years. Being with his mother in Mississippi he also attended a school in port Gibson. He completed its curriculum. He next went to Alcorn A. and M. College. He attended this institution for three years. About this time his mother died. The straightened circumstances of his father and the death of his mother caused young Arthur to be thrown out upon his own resources for a livelihood. His bright mind and accumulated knowledge served him well in this stringency, and having passed a very creditable examination he began to teach in the public schools of Mississippi, Louisiana and Arkansas. About this time Mr. Hamilton was converted and baptized by Rev. J. S. Smothers and joined the First Baptist church, Port Gibson. It was now that he received the first impression that he must preach. Several years after this he moved to Vicksburg and joined the King Solomon Baptist church. It was while acting in the capacity of clerk of King Solomon Baptist church, Vicksburg, that his study of the ministry and Christian Theology was prosecuted by private lessons received from Rev. Grammar, D. D. and Prof. H. C. Stickers. Four years were spent under their instruction. In 1878 Mr. Hamilton was publicly ordained at King Solomon Baptist church. One year after ordination he was called to the pastorate of St. Paul Baptist church, Duckfort, La. He was afterwards pastor of the Pleasant Green church, Vicksburg, Miss. Rev. A. A. Hamilton was elected general superintendent over a Sunday School district composed of Mississippi, Louisiana and Arkansas. A year later, he was elected Editor of the Baptist Signal. He was next elected to the pastorate of Mt. Herndon Baptist church, Vicksburg, which position he holds at present. Rev. Hamilton was elected second vice-president of the Consolidated Baptist State Convention of Mississippi in 1890. He served as second vice-president until 1894 when he was elected first vice president. Two years later he was elected president by an overwhelming majority. The steady succession with which he has overcome every obstacle and ascended to the highest honors within the gift of the denomination, shows the indomitable will and intellectual grasp of him whom the people hail as worthy. Spurred to action by lack of means and sustained in all

things by him in whom we have our being, he has worked his way from a slave boy to the president of the Mississippi Baptist State Convention.

REV. E. L. HARPER.

Rev. Harper was born at Vaiden, Miss., June 8, 1852. His parents' names were Alex and Lucinda Harper. He moved from Vaiden in 1894 to Winona, where he still resides. He learned to read and write in the Sabbath-school at Vaiden. He also attended Jackson College in 1887-88. He was converted in 1875 and joined the Baptist church at Vaiden. He has been always impressed with the fact that he must preach the gospel. So after his conversion he became actively engaged in His service. In June 1885 he was ordained to take charge of the Baptist church at Vaiden. Here he labored ten years. He also has care of the Pleasant Grove Baptist church near Vaiden. The Bethlehem Baptist church, Kilmikel, and the Mt. Vernon Baptist church, Winona, are also under his care. He has been moderator of the Zion Association for eight years. Rev. Harper is highly respected by all who know him. He is faithful to duty and ever ready to take an advanced step in his Masters cause.

This old veteran is one of the oldest and most worthy Negro Baptist preachers in Mississippi. In the dark days of slavery his master styled him as his "Negro preacher" and would invite his friends from far and near to hear him expound the word of God, and yet he could not read a line. Intelligent white people, after having heard him preach said that they never heard the gospel before they heard him. Rev. Harper was born at Holmesville, Miss., August 15 1823. His parents' names were Frank and Elizabeth Harper; his father was a native African and his mother was Indian and Negro. In 1845 he was converted by a sermon preached by Rev. Jeremiah Reeves, a white man. He joined the white Baptist church in Amite county. In the same year he began to preach the gospel under the hardships that slavery offered. Though often wounded in spirit and body, still he went on with the message of the Lord. Though he could not read, yet he



REV. MARION HARPER.

said that the Lord marvelously instructed him out of His word. After surrender, he says, the colored people in his neighborhood seemed to lose sight of God's word. He struggled night and day with the Lord till he was taught what to do. He was ordained by Rev. Peter Turner of the Jerusalem Baptist church (white) in Amite county. He preached from "stumpstands," in gin houses and elsewhere till the Tigfork

community, Amite county, was organized by him as its first church organization. He has been pastor of this church since then. The F. T. church, Jackson, La., was also organized by him and he has been pastor of this church since its organization. After five or six churches were organized by him, he had them to convene in convention in 1867. Had this convention continued, it would have been the oldest permanent convention in the State. It was permanently organized, however, the next year. From this association has sprung the Pearl and Amite River Associations and the South Mississippi and East Louisiana Conventions. Of the parent association Rev. Harper has been the moderator for thirty years consecutively. He holds and only prominent positions in the various Negro Baptist co-

ganizations in South Mississippi, but in the hearts of all who know him, white and colored.

REV. AMBROSE HARRIS.

The subject of this sketch was born at Jackson, La., June 15th, 1846. His parents, Bartly and Rosa Harris, were true types of genuine man and womanhood, therefore nothing less than one of the most patriotic, Christian sons should be expected than Rev. Harris. He attended night school in Woodville, Miss, 1866. Young Harris' educational advantages were few yet with his extraordinary amount of aggressiveness, he therefore made himself equal to any of the self-made men of the State. Rev. Harris was converted June 4th, 1874, and joined the Bay Ridge Baptist church. He felt a divine call to the ministry at the time of his conversion and was ordained on May 13th, 1876, to take charge of the Zion Hill Baptist church, of which he is pastor today. The tie of common brotherhood is very strong, as is seen by his continued pastorate. Rev. Harris is truly regarded by his members as a faithful shepherd. He was also called to the Bleake House Baptist church in January, 1878, of which he is now pastor. He was called also to the pastorate of the Pleasant Grove Baptist church in 1880. He yet serves them as pastor. He was a member of the executive board of the Baptist State Convention for two years and at the expiration of his term, turned over to them \$35.10, owed him for executive board service. He was missionary for three years in Wilkinson county. The cause of Christianity cannot remain in silence when the pulpits of Mississippi become filled with such noble-spirited men as the subject of this sketch.

REV. AMBROSE HENDERSON.

Rev. A. Henderson was born at Chapel Hill near Raleigh, N. C. He early learned to read the Bible, in which he took great delight. At the age of 16 he was converted and joined the First Baptist church, Aberdeen, Miss. He felt that he was divinely called to the ministry when he was first converted, but did not respond until he was also called by the people in 1861. After he had begun

his pastoral work, in 1865, he was sent by his church to Nashville, Tenn., to meet the A. B. Convention for ordination. On his return home he baptized 57 candidates into the fellowship of the Second Baptist church, Okolona. For twenty successive years he baptized from 10 to 50 happy persons into the fellowship of this church. In September, 1882, he baptized 70, among that number was the writer of this book. Rev. Henderson organized well nigh all the Baptist churches in Chickasaw county. The Second Baptist church, Okolona, was organized by him and Elders Webb, Brooks and Judge Thornton (white.) Americus Carr, Adam and James Hodge, Mathiew, Nat, Amos and Julius Shackelford, Eliza Carter, Elise Edwards, Scott Blueford, Alford Allen, Charles, Malissie, Emmaline, Anthony and Benjamin Walker, James and Mary Branch, Joe and Ellen Richardson were the members with which this church was organized May 1, 1866. Rev. Henderson was pastor of this church twenty-one successive years. During his administration more than 1500 persons were united to it and two houses built. Rev. Henderson feels that he could not better live his life could he live it again.

REV. J. E. HENDRICKS.

The subject here considered was born near Winsburg, S. C., April 2nd, 1854. When he was about six years of age he was brought by his parents to Edwards, Miss. In 1867, he began his education by attending a night school taught by Mr. Henry Kohlman, later he had access to the public schools of Louisiana. From these advantages he obtained a very fair education. He was converted in October, 1873, and joined the Broad Run Baptist church. He was ordained in 1886, to enter upon the missionary work of the State of Louisiana, he resigned this work to take charge of the Pleasant View Baptist church. In four years he increased the membership of this church from thirty-six to seventy-eight, after which he resigned this church and moved to Vicksburg, Miss., where he resided for one year and worked as a missionary of the State. He then accepted a call to the Mt. Able Baptist church near Canton, Miss.; while here he also served the Woodman Hill Bap-

tist church. Here the members possess such endless love for him that he cannot sever his connection. At both of these churches he has done good work for the Master. The following positions held by Rev. Hendricks bear testimony to his efficiency as a laborer in the Master's vineyard. He was general superintendent of Sunday School work in the State of Louisiana for two years. President of the Sunday School Convention for four years. First vice-president of the First District Association for two years. Member of the executive board of Mississippi State Convention, four years.

REV. S. H. HENLEY.

Rev. S. H. Henley was born in Wilks county, Ga., in 1852, and lived there until he was eight years of age when he was brought to Holmes county, Miss. He married Miss Sallie Webb, of Essex county, Va., February 9, 1872: he joined the Bethlehem Baptist church, after which he received a call to the ministry the following year and was licensed as a local preacher. He received his early education in night schools and by some private instructions from Mr. James Marshall and A. J. Oak's Academy, Yazoo City. In 1872, he was ordained by Revs. L. G. Jordan, S. McClaren and J. R. Bennett. In 1881, he was called to the pastorate of the Mt. Zion Baptist church, at this time, the church contained only twenty-four members who were worshipping in a log hut. Since he has been pastor, he has built a church on the same site at a cost of \$2400. It now has one hundred seventy-eight members and three of the first deacons, William Fort, Garlin Cross and Hector Franklin, are still serving it. Rev. Henley is now in charge of four churches. In 1881 he was called to the pastorate of the Coplar Springs church, Eulogy, Miss., where he is now preparing to build a fine church; he also acts as pastor of two other churches. He has been vice-moderator of the Lebanon District Association for four years; he also organized the Sunday School Convention in Yazoo county, and a Home and Foreign Mission Society for the women. Since 1881 he has baptized fifteen hundred candidates.

J. H. C. HENRY.

Rev. J. H. C. Henry was born September 20, 1858, in Tensas Parish, La.; his father, John H. Henry, died during the war and to his mother was left the care and education of two children. Mr. Henry was converted in 1877. Being called of God to preach, he received, in 1879, a license from the Mt. Pleasant Baptist church, of which Rev. Prince Buckner was pastor. July 12, 1884, he was ordained by the Antioch Baptist Association of Adams county. Afterwards, he became pastor of the Rose Hill Baptist church, which at that time had a membership of twenty-eight, but which in 1897, Rev. Henry still being pastor, numbered one hundred thirty-five; he was also pastor of three other churches, viz.: Pleasant Green, Sunflower and Southwoodlodge. Rev. Henry is president of the Antioch Baptist Association and a prominent member of the executive board of the Baptist State Convention. For some time he was missionary of the convention and has done very much to build up the Baptist denomination in Mississippi. Rev. Henry is one of the leading Baptist preachers of Mississippi, he is always heard in the State Convention of Mississippi.

REV. W. M. HIGHTOWER.

The subject of this sketch was born January 5, 1861, at Sardis, Panola county, Miss.; he left Sardis when twenty years of age, and went to Greenville, Miss., where he resided for six years. When five years of age Rev. Hightower had the advantage of the public schools at Sardis, Miss.; here he laid the foundation of his education, upon which he has continued to build. He has also had the advantage of Theological lectures under the supervision of Dr. Harry Woodsmall of Evansville, Ind. Rev. Hightower was converted in August, 1874, and joined the Mt. Zion Baptist church, Sardis, Miss.; he was called to the ministry in 1883, and his extraordinary attainments soon called for his ordination to take charge of State Missionary work, under the auspices of the Sardis and North Mississippi Association. In one year he collected five hundred dollars (\$500.00) for church edifice and education; he was next called to take charge of the St. Mary Baptist

church, Cleveland, Miss.: here he joined the Baptist State Convention. After resigning the St. Mary's church, he took charge of the Friendship Baptist church, Australia, Miss., at which place he now resides: he also has charge of the Bethlehem Baptist church, near Shaw Station, Miss. He has served his denomination and people in the following positions: Missionary of the Bolivar County Association, Chairman of the District Association. Now President of the Board of Education of Mississippi. His name, Hightower, well describes what he is in real character and worth to the Negro Baptists of Mississippi.

MRS. CYNTHIA HOPKINS.

Sister Hopkins was born in Washington county, Miss., March 1, 1850; her partents were Randle and Milly Bell. They moved to Vicksburg in 1863, where Mrs. Hopkins has since resided. She was converted in 1867 and joined the King Solomon Baptist church, after which she became a member of the Mt. Heroden Baptist church, Vicksburg, Miss. In 1865 she married Mr. Mack Hopkins and is now the mother of two sons, both graduates of Jackson College. She is a member of the choir of the Mt. Heroden church and her strong soprano voice contributes very much to the services at this church. She is one of the members who helped to organize the General Baptist Educational Society of Mississippi. At this writing she is treasurer of the aforesaid organization and has been for six years. Every body knows Sister Hopkins to be straightforward and honest; she is a woman of her own conviction and acts upon the same.

Rev. E. D. Hubbard, son of Emma and Henry Hubbard, was born in Smith county, Miss. At the age of eighteen Mr. Hubbard left the parental roof and until 1897 was engaged in saw milling, having attained the position of sawyer. In this work he was very successful. In 1885 Mr. Hubbard was converted and baptized by Rev. Jos. Dawson, then pastor of the Mt. Moriah Baptist church, Rankin county. In 1895, while a member of the Mt. Carmel church, Hattiesburg, Miss., of which Rev. I. B. Williams was pastor, Mr. Hubbard decided that he had been



REV. F. D. HUBBARD.

effusion of God to preach His gospel. He was duly licensed. His first sermon will never be forgotten by those who heard him. In it he manifested evidences of deep spirituality and of an unusual future usefulness to the cause. Soon after this, Mr. Hubbard moved to Laurel, Miss. Here he did a great work. Within six months Laurel, which had been known as a very wicked place, had a church worth \$800, and a church membership of seventy.

In 1894, at the request of the church he had labored so hard to establish, Mr. Hubbard was ordained. To the regret of many, Mr. Hubbard moved to Hattiesburg in 1897, having no pastoral work work, he engaged in mercantile business for a season. Notwithstanding the fact that his parents were poor, and unable to give him much education, Rev. Hubbard became a man of power and influence among both races. He is a man of benevolence and has contributed liberally for the building of churches and schools and to all other enterprises for the improvement of the race. He has witnessed many adventures in his life, but they have not retarded his steady religious growth. He is one of the headlights of South Mississippi.

The subject of this sketch was born at Columbus, Dallas county, Ala., in 1844. His parents, Moses and Ann Hunter, being poor, had to leave the fate of their son in his own hands, who had an ambition almost unparalleled in human history. Young Hunter came to Mississippi with the Union army in 1865, and resided at Natchez, Miss. Young Hunter entered a night school taught by Mrs. Antos of New York City. In this he was found to be a



REV. CALVIN P. HUNTER.

young man of extraordinary attainments: he also studied in Tensas Parish, La., under Mr. H. R. Miller (white) thus he has become equal to any of our self-made ministers of the State. He was converted in the year 1863, in the State of Alabama, and joined the Line Spring Baptist church. In 1868 he was licensed; January 9, 1871, he was ordained to take charge of the Lakewood Baptist church, La. Remaining there for four years he then came to Rodney, Miss., to take charge of the Mt. Zion Baptist church: the membership was soon increased from eighty to one hundred twenty. After serving two churches in Louisiana he again returned to Mississippi in 1881, and took charge of



REV. P. J. JACKSON.

He also has charge of the Base Hill Baptist church, Natchez, Miss., one of the oldest churches in the State. Here he has built one of the finest Negro churches in Mississippi and has largely increased the membership of the church.

Preston J. Jackson was born of pious slave parents in Lowndes county, Miss., June 15, 1862. In early childhood young Preston showed very marked signs of that godly and intelligence that characterize his life of usefulness today. His primary education was obtained by studying while attending the cattle during the day and reciting at night to an old man whom he paid in corn for his services. He then was sent to the public schools, at which he made

the Pleasant Green Baptist church, Vicksburg, Miss. In five years two hundred fifty members were added to the church. After which he resigned the church in the evangelistic work. In 1889 he was called to the Mt. Zion Baptist church, Bullyard county, Miss. There he remained till 1891, when he accepted the Morning Star Baptist church, Vicksburg, Miss., of which he is now pastor. Bay

rapid strides and soon was prepared to enter the State Normal school at Holly Springs, Miss., then under Prof. W. B. Highgates. Finally he ended his school career at Jackson College, having won a scholarship there by a competitive examination given by the Mt. Olivet Association. After having finished the Normal and Theological courses at this institution he was immediately called to the pastorate of the New Hope and McSwine Baptist churches at Grenada and Liberty, Miss. In three yaars he added 380 members to these churches. In 1888 and 1889 he discovered his power as a revivalist. He went through the States of Mississippi, Missouri, Arkansas, Kansas and Iowa holding revivals. On this tour thousands of souls were converted and added to the church. After returning home nine different churches asked for his services. He accepted the charge at Winona, Miss., which was then struggling with a heavy debt. In one year he raised \$1485. He then accepted a call to the St. John Baptist church, Salina, Kansas. From here he next went to Chillicatha Mo., and then to Lawrence, Kan. In the meantime he was serving as recording secretary of the State Convention cor. secretary of the Central Association, corresponding secretary of the Sunday School State Convention and member of the State Convention executive board. Having a call both to memphis and to Omaha, Neb., he came to Memphis and took charge of the Beal Sreet Baptist church, one of the largest churches in the South. Rev. Jackson is now pastor of the Metropolitan Baptist church, Memphis. His motto is "To pastor from the pulpit to the graveyard." He is a powerful preacher, church builder, organizer and the revivalist of the South.

The full sketch of the life of Rev. Jacobs would be as exciting as that of a novel. No ordinary man has been more adventurous and yet more successful in executing his schemes than he has: he made his escape from slavery in 1856; he took with him his wife, three children and brother-in-law. Often during this attempt, he used his enemies to subserve his purpose. Not by means of "underground railroad." but his own master, unintentionally, furnihsed him with wagon, horses, morey and other con-



REV. H. P. JACOBS, D. D.

veniences to make his escape to Canada. He wrote his own "pass," after learning to write from the copy of a crazy white man whom his master was hired to keep. Young Jacobs being too small to work in the field it was his assigned duty to care for this old crazy man who taught him to read and write and other valuable things. Let us imagine the story of this man's life from the time he

a small boy, learned to read and write from a crazy man to the time he makes his escape from slavery into Canada. During the war he came to Natchez, Miss., and there began his career of usefulness among the Negro Baptists of Mississippi. He has organized as many churches, associations and conventions as any other one man in Mississippi; he compiled some of the first minutes made by the Negro Baptists of Mississippi; he organized the State Convention in 1860 and was its much honored president for eight years; during which time he shaped the plans upon which it largely operates today. His addresses are full of timely instructions. He is now in Oklahoma.

The subject of this sketch, Amos Madison Johnson, was born near Yazoo City, Nov. 15, 1826. At an early age

his parents carried him to Memphis, where he attended the public school. He was taken back to Yazoo county to Bartlesville, where he continued his studies. His parents moved to Yazoo City, where he attended the city school and finished the course with honor to his teachers and credit to himself. He was converted in 1877 and joined the Issaquena M. B. Church, of which he is now a member.



REV. A. M. JOHNSON.

For several years he served as clerk of the church and superintendent of the Sunday school. He was licensed to preach in 1884, and ordained in 1885 to take charge of the Issaquena Baptist church. He read the Scriptures under Dr. Cunningham (white). He has since served the Galilee and the Rose Bank Baptist churches, and is at present pastor of the First Baptist church, Port Gibson, Miss. He read Hebrew and Greek under Dr. Sessler, a Jewish Rabbi. He has served for seven years as member of the executive board of the General Baptist Convention, and is now president of the board of trustees Natchez College, editor "Baptist Advocate," member of the State Educational Board, and general traveling missionary of the Baptist Convention of Mississippi. In 1896, he delivered



REV. ANDREW A. JOHNSON.

He delivered an annual sermon to the graduating class of Nashville College; same year delivered an address to the students of Auburn A. and M. College, and delivered the annual address at the commencement of Miss Hall Johnson's High School, Park Gibson, and in 1897 delivered the annual address before Alumni of Jackson College. Rev. Johnson is a good preacher, an eloquent speaker and a logical thinker.

Once heard creates a desire for the second hearing.

The subject of this sketch was born at Beauregard, Copiah county, Miss., March 3, 1837. He was converted and called to the ministry in 1854. He went to school at Wesson, Miss., for about four years. In 1893 he moved to Bogue Chitto and from there to Jackson, Miss., where he now resides. He was ordained at Beauregard in 1875; the same year he organized the Zion Hill Baptist church and became its first pastor. He served it fifteen years. In 1878 he was called to his home church at Beauregard, to St. John Baptist church, at Wesson, and to the Zion Chapel, Bogue Chitto, Miss. During the time he was in charge of the above named churches he built six more.

houses of worship. The membership at Beauregard church was increased from fifty to five hundred; of Mt. Zion Chapel from six to three hundred; of St. John from twenty-five to two hundred; St. Peter Rock from seventy to six hundred. Rev. Johnson's trouble began Feb. 23, 1793, with the white caps. He was preaching at a little town in Mississippi, trying to lead his people in the paths of righteousness. One morning before day, for some unknown cause to Rev. Johnson, about seventy-five armed men known as white caps rode up to his door, seized him, put a rope around his neck, and led him several miles, with no clothes on save his night robe and pantaloons, which he put on to meet them when called from his bed. While they debated what to do with him a thought came to him to try to save himself; he cut the rope; held it together till he got a fair chance and then ran for dear life. Several shots were fired at him, but none touched him. Clothes torn off, feet sore and bleeding, still he went on until he came to a deacon of St. John church. Rev. Johnson, being unable to go further, was carried by friends to Bogue Chitto, where he lived until May, 1893; then he moved to Jackson, Miss., where he was called to the Clarke St. Baptist Church, of which he is now pastor. This church had only fourteen members and no property when he came to it. Now it has four thousand dollars (\$4000) worth of property and four hundred fifty members. In 1894, he was called to the Mt. Calvary Baptist church, Yazoo City, Miss. It had a membership of about fifty. He has increased its membership to two hundred. He also has a thriving church of three hundred ninety members at McComb City. Rev. Johnson is a man with but few equals as an evangelist.

REV. L. F. JOHNSON.

Lovely F. Johnson, the son of Edward and Viola A. Johnson, was born in Warren county, Miss., March 1, 1852. After the death of his father in 1863, he moved with his mother to Vicksburg where he began to go to school. After the second marriage of his mother, he moved to La., and his youth was spent in the two states of Mississippi and Louisiana. In 1871, he was baptized by Rev. Freeman

Locket and joined the church at Little Rock, Carroll Parish, La. In 1875, he was licensed local preacher and in 1887 ordained. Since 1885 he has been pastor of the Evening Star Baptist church, Burn City, Washington county, Miss. This church was organized in 1869 by Rev. Charles Brown. The first pastor was Rev. A. Savage, who was succeeded by Revs. Land Whitley, D. Fletroe, G. W. Wade and Rev. L. F. Johnson, the present prstor. On December 11, 1894, he was married to Miss L. A. Smith, of Burn City, Washington county. In 1889, Mr. Johnson began his duties as pastor of St. Paul's Baptist church; at that time the church had but twenty members, but under his wise guidance one hundred fifty have been added and a fine edifice erected. Rev. Johnson has done and is doing a good work.

REV. C. P. JOHNSTON.

Cornelius P. Johnston was born September 28, 1850, near Clinton, Miss.; his parents were Aaron and Kitty Johnston. When he was three years of age they moved to Clinton: ten years later they went to Vicksburg, Miss., where he attended the city school for two years. In 1866, his parents moved to Duckport, La., where Cornelius, also, attended school for a year. He then went back to Clinton, where he received private instructions from Dr. Walter Hillman, L. L. D., and later of Mr. Parish; during this time he taught school. He was married January 9th, 1873, to Miss Hannah Fletcher; he was converted October 2nd, 1879, and joined the Pleasant Green church, which licensed him the following year. In 1882, he founded the Davis Hill church and was ordained by the elders of the Hinds County Association, April 29th, 1883, and chosen pastor of this church with which he has labored ever since. In 1885, he was elected vice-president of the Hinds County Association, and also, of the Sunday School Convention, which offices he has held ever since, with the exception of two years. In 1894 he was called to the pastorate of the old Mt. Zion church in Raymond, Miss. He was elected pastor of the Welcome Baptist church in April, 1895, of which church he is now pastor. He has served the Ministers' and Deacons' Council of Hinds county, as its clerk, ever

since its organization. Rev. Johnston not only preaches by his words, but by an earnest Christian life.

MRS. C. JONES.

Sister Jones was born in Jefferson county, Va., December 4, 1835. She was taught to read and to do many other useful things by her mistress when she was eight years of age. In 1856, she was brought to Mississippi, where she has lived ever since. She was married to Mr. Abram Jones in 1862. They lived happily together till his death July 23, 1895. She joined the church and began to work for the master in 1868 and has patiently and faithfully labored since then, still her strength is not abated nor is her desire satisfied at the work already done. In 1884, she was elected president of the Madison County Baptist Women Missionary Society. She honorably fills this position at this writing. She is also a member of the executive board of the W. G. B. M. Society of Mississippi. She is general agent for the "Aged Widows' and Orphans' Home" of Mississippi. She originated the project of such an institution, which was communicated to Prof. S. W. Brown, who put her thoughts and plans before the General Society in the form of a resolution. She is faithfully praying that some one of her five children may imbibe her noble spirit and continue her well begun work in the master's service.

Rev. Chas. Price Jones was born in Chattooga county, Ga., Dec. 9, 1865. During his childhood and youth he lived principally at Kingston, Ga. In 1882 his mother, Mary Jones, died, at which time he began to wander from place to place, doing "public work" wherever he could obtain it. Oct. 16, 1885, he was converted with a most wonderful experience and joined the Locust Grove Baptist church, in Arkansas. He became, at once, an active Sunday school worker. In 1888 he entered the Arkansas Baptist College, graduating in 1891. In the same year he entered school he was elected pastor of the Pope Creek church, Grant county, Arkansas. A month later he was ordained by Rev. Chas. L. Fisher, B. D., then pastor of the Mt. Zion church, Little Rock, Ark. In 1889 he accepted



REV. D. P. JONES

the pastorate of the St. Paul church, Ark., at which time he was also corresponding secretary of the Arkansas Baptist State Convention. He declined several important calls and remained at Little Rock till 1891, when he accepted a call in the Baptist church at Searcy. Here he became a stockholder of the Arkansas Baptist College and was elected by this organization editor of the "Baptist Vanguard."

which was a part of their property. From here he was called to the pastorate of the Tabernacle church, Selma, which threw him into a close and pleasant connection with the Selma University. In Feb. 1895 he accepted a call of the Mt. Hahn church, Jackson, Miss. At this place, Rev. Jones has taken most rapid strides in the spiritual life and has grown in favor with God and man. It was manifested to him in a marvelous way, that the churches at Searcy need the special baptism of the Holy Ghost. God's people need to depend upon Him as their physician, and the churches need to return in apostolic piety. To accomplish this, the Spirit carried him through a special course of preparation and manifested to him that he was a modern Jehoadab. He is a foe to all

secret societies, lodges, etc., and has induced many of his members and others to sever their connections with them and depend upon Christ and His church for help in the time of need. His preachers, churches and people all over this country are being awakened by his doctrine promulgated by a number of books and pamphlets and a monthly journal published by him.



REV. E. P. JONES.

Poetry, mathematics and all the various works of literature, art and science have been instrumental in impressing the young and aged of the vast possibilities that might be obtained through energy and vim. To better a fellowman's condition and to give impulse to dormant faculties and thus create an ambition of excellence, will ever be the study of those men whose glory and honor are dependencies of human progress. To those ends and with a view to encourage our young men, a short sketch and cut of Rev. Edward P. Jones, pastor of Mt. Horeb M. B. church, Greenville, Miss.; King Solomon, Vicksburg, Miss., and recording secretary of G. M. B. State Convention of Mississippi, is here given. He was born in the year of 1872, in Hinds county. The death of his mother, Mrs. Lavinia Jones, left him and his brothers, St. Paul, under the immediate care of their father, Rev. G. P. Jones, late pastor of King Solomon M. B. church, whose eminent qualities and distinguished abilities not only ordered him to

every negro of Vicksburg, but our entire State. The chief ambition of Rev. G. P. Jones was to educate his oldest son, Edward P. Accordingly in 1880 he was in attendance at Alcorn College. Hon. H. R. Revels was then its worthy president. He continued at this school a session and a half and then was kept in the Vicksburg High School, from which he was given a diploma by the late Prof. W. H. Reynolds. At the death of his father, young Jones, for whom the church had stood sponsor, was sent to the Baptist State College, then under the presidency of Prof. P. A. Wardlaw. Graduating from Natchez College, under President S. H. C. Owen, he at once began work by accepting the principalship of the Rolling Fork town school. He was ordained June 17, 1894, in the association of Tunica county, after he was called by the Forest Sale Missionary Baptist church. The call extended by the Fredonia Baptist church, Tunica, Miss., was also accepted and here, after three years of labor, a beautiful church was erected, excelled by none along the line of the Y. & M. V. Ry., between Memphis and Vicksburg. A nice home and some other real estate in a block of the court house of Tunica bespeak what economy and go-a-headitiveness have accomplished. His marriage to Miss H. L. Wynn and election to the Mt. Horeb Baptist church of Greenville, Miss., and the reception tendered him by his many friends, and also his election as recording secretary of Baptist State Convention, and his new pastorate of King Solomon, Vicksburg, are occurrences which need no comment; suffice it to say, that the energy and ability of Rev. E. P. Jones have won for him an honorable name and we predict for him a bright future.

The subject of this sketch was born June 2nd, 1852, in Lauderdale county, near Meridian, Miss. At the close of the war, though 13 years old he had never heard a gospel sermon. His mother placed him in school where he remained but a short time, as he was compelled to assist in earning a living. He found his way to Vicksburg, and in 1872, he went on Belks Island. Here at a meeting held at the Hurricon Baptist church, he gave himself to Christ. Feeling that he was called of God to preach the gospel, he

began and was licensed May 12th, 1873, and ordained by the Morning Star Baptist church, in Carroll Parish, La. Nov. 3, 1875. In June, 1876, he was called as pastor of Mt. Vernon church, Yazoo City, Miss. Here he labored for four years, building their present house of worship and increasing the church both spiritually and numerically. It will be noticed that his school advantages were extremely meagre. He is really a self-taught man. Seeing, however, the need of better training for his work, he entered the Nashville Normal and Theological Institute in December.

Here he met Miss Fannie Mulhead, who afterwards became his partner for life. The church at Yazoo City, continuing to call for his return, he left school in March, 1880, by constant study, however, he has made himself left for good. In 1881 he was elected secretary of the State Convention of Mississippi. In 1882 he moved from Mississippi to Texas and did a good work for the Master, his people and denomination. In that field alone he collected for church structure more than \$50,000. In 1887 under the direction of an emigration scheme he was sent to Africa where he spent seven months visiting Sierra Leone and Liberia inspecting our mission station in the Vey Territory. After his return from Africa he won a national



LEWIS GARNETT JORDAN.



REV. T. D. JORDAN

reputation as an uncompromising temperance lecturer. August, 1891, he was called to the Union Baptist church, Philadelphia, Pa. Plans were at once laid for a new church. In 1893, a \$17,000 house was built with a seating capacity of 1300 and the membership increased from 200 to 1100. In February, 1896, the board elected Rev. Jordan corresponding secretary of the Foreign Mission Convention, U. S.

8. In this great field of usefulness all the latent powers of pastor, lecturer, editor and reformer are brought into immediate requisition. As a result of Rev. Jordan's work, new life has been put into missions and the Negro Baptists all over this country are informed on this subject.

The subject of this sketch was born near West Point, Miss. In his early life he worked in the store during the day and studied at night: being apt and bright, he early laid the foundation for that deep and broad education that now styles him as Mississippi's most honored son. Studying both in and out of season, with and without a regular tutor, he is now able to read his Bible in English, Greek and Hebrew, and is at work at present with the

hope of finishing the Latin version in a short while. In 1867, Mr. Jordan was converted and joined the Baptist church, in spite of the many inducements offered him to be a Methodist. Versoon his ability to expound the Word was the subject of favorable comment from the lips of the people. He felt "was he unto me if I preach not the gospel of Christ." After receiving his license, he went



ISAAC W. H. JORDAN, A. B.

to Verona, Miss., where he preached steadily for two years. Here, with the aid of Rev. Jacob Page and others, he organized a church and built a house of worship. In 1872 he was ordained by a presbytery composed of the following elders: N. Goff, moderator; Ambrose and Alex Henderson, Henry Barnes, and Scott Sykes, secretary. He next accepts a call to the Palestine Baptist church, Okmulgee, now one of the best churches in Chickasaw county. In six years he increased its membership from thirty-two to three hundred seventy-eight. From here he goes to Columbus to take charge of the M. U. B. church, which was then and now one of the most intelligent congregations in Mississippi. Thirteen years of labor here by him increased the membership of this church from two hun-

dred twelve to twelve hundred, thus making it the largest and one of the most important pastorates in the State. From Columbus Rev. Jordan goes to Meridian, where he finds a small congregation worshipping in a school house. In three years he built for them a fine two-story brick church and augmented its membership by four hundred. His present charge is at Birmingham, Ala., where he, with his usual success, is pastor of the 16th Street Baptist church, one of the leading churches in the city. Rev. Jordan was thirteen years corresponding secretary of the General Baptist Association of Mississippi, four years moderator, and one year corresponding secretary of the United Baptist Convention of the State. He organized the first Sunday School Convention of the State and was its president ten years. For several months he was Financial Agent of Jackson College. Rev. Jordan is naturally an easy speaker and commands the attention of any audience. In the pulpit, in debate, on the college rostrum at commencement times, he has but few equals.

W. H. Jordan was born September 19, 1866, in Woodville, Wilkinson county, Miss. His parents were Adolph Baptiste and Emily Jordan. His early education was acquired in the schools for colored people organized by Northern missionaries. Early deprived of his father and seeing the helplessness of his mother to materially aid him in acquiring an education, he was forced, at the age of ten, to earn a livelihood, with the view of entering some college or university. He worked on farms, steamboats and as a porter in hotels, and the year 1884 found him serving an apprenticeship to the plasterers' trade in New Orleans, where he availed himself of every opportunity to pursue his studies. After finishing his trade he became dissatisfied feeling that he was born for a higher destiny and was identified with a race which could ill afford to have him bury his talent. He returned to his native State in 1886 and entered Natchez College. In 1893 he received the degree of A. B. from this institution. For three years Mr. Jordan held the chair of Latin and Science in his Alma Mater, and it may be said that no teacher connected with the school has ever been more loved and respected than he was.

His resignation was received with general regret, which he offered that he might enter a new field of labor. The work upon which Mr. Jordan now entered was the establishment of a High Normal College, at Greenville, Miss. Situated as it is, in the central part of the Mississippi Yazoo Delta, a section of country one hundred and twenty five miles long by fifty wide, fertile, with a population chiefly



MRS. EMMA V. MASON.

Baptist; its establishment here was a necessity and its position is a sufficient guarantee of its success.

The subject of this sketch is the daughter of Mr. James Madison and Easter Patter. She was born Dec. 28, 1861, near Edwards, Miss. In 1862 her mother was refugeeed to Selma, Ala., where she remained till 1863, while her father was away with the Yankees. In 1866 they returned to Jackson, Miss., where they have lived ever since. She began her education in the "Quaker schools," and later she attended the public schools of Jackson and finally the Jackson College in 1885. In 1877 she was converted and joined the Mt. Zion Baptist church, Jackson. Her first religious work was in the Sabbath school, which she began



MISS MARY E. MCINTOSH.

1890 she was elected corresponding secretary of the W. G. B. M. S. of Miss., and first vice-president for a number of years. In 1895 she was unanimously elected president, which position she honorably fills today. Mrs. Mason is also one of our most popular educators. For a number of years she held a position in the Jackson city-graded school, under the management of Prof. P. A. Wardlaw as principal.

Miss Mary Elizabeth is one Mississippi Negro Baptist girl of whom we all feel proud. She is the daughter of Philip and Bettie McIntosh, of Okolona. She was born Sept. 11, 1874. She began school when about 5 years of age and progressed very rapidly in her literary studies. She soon showed an exceeding aptitude for music. Her father

at an early age and has kept it up since then. Oct. 12, 1890, she was united by marriage to Mr. H. L. Mason, one of Jackson's most prominent citizens. Her first mission work was in connection with the City Missionary Society, which was organized in the Mt. Helm church in 1887, with her as its president. Since she began in this work she has been one of the most active and prominent members in the general body. In

being a natural musician and leader of the Okolona band, soon discovered her innate talent for music. He gave her lessons on the "E flat" cornet and in less time than a year she was a regular member of the band, performing her very prominent part with credit to herself and honor to the band of which she was a member. At this time she was about 12 years of age. After having learned the rudiments of piano music under Miss Anna Rabbs, of Columbus, in the fall of 1888 she entered Central Tennessee College, where she made music a specialty under Miss Mary E. Braden. After five years' practice she was made one of the assistant teachers in the musical department of this institution, after which she was elected as music teacher in the blind school of the State of Tennessee. In 1894 she was appointed music teacher in the Jackson College by the Home Mission Society of New York, since which time she has filled that position with great benefit to those who were fortunate enough to be under her training, in both instrumental and vocal music. Her musical concerts have been of great benefit to Jackson College, both pecuniary and by way of advertising our work.

MR. PHILIP M'INTOSH.

The subject of this sketch was born at Houston, Miss., March 5, 1849. Here he lived till 1857, when he moved to Buena Vista, Miss., remaining there till 1866, when he came to Okolona, where he lives today. He began to study his books in 1861 under the tutorage of some of the male members of his father's and master's family. He made good use of his educational advantages. From 1867 to 1896 he attended both day and night schools and thus obtained a substantial business education. After working awhile on farms and other places, he began commercial business with a firm composed of Walker, Hill and McIntosh. In 1873 the firm retired from business and Mr. McIntosh worked as superintendent of a mill for Mr. J. M. Johnson for eighteen months. At the expiration of this time, he began again an individual mercantile enterprise upon a borrowed capital of \$75. After fifteen years of business a general inventory revealed the fact that he had accumulated a capital to the amount of \$18,000. In the fall of



MISS MARTHA J. MILLER

1893 he associated himself in a branch business of Holly Springs, Miss., known as Greene & McIntosh. In 1897, a new brick house was opened at West Point, Miss., under the management of his son, F. D. McIntosh. This house is meeting with great success. Sept. 1870 Mr. McIntosh was converted and joined the Second Baptist Church, Okolona, since which time he has proven by his consistent Christian dealings with his fellow-men, what he professes with his mouth, i. e., to be a Christian. When his church was about to be sold for a debt, he put in operation his business tact and talent and today the church is out of debt and flourishes financially and spiritually in no small degree. Mr. McIntosh is Treasurer of the North Mt. Olive Association and a strong supporter of our school at Jackson, Miss.

The subject of this sketch was born in Winston county, near Plattsburg. When still a child her parents now dead, moved to Winona, Miss., where she has since resided. Her education was received in the public schools and at Jackson College, Miss., from which she graduated

1893 he associated himself in a branch business of Holly Springs, Miss., known as Greene & McIntosh. In 1897, a new brick house was opened at West Point, Miss., under the management of his son, F. D. McIntosh. This house is meeting with great success. Sept. 1870 Mr. McIntosh was converted and joined the Second Baptist Church, Okolona, since which time he has proven by his consistent Christian

at the end of three years' study. Since then she has taught school, four years in Winona, six in Montgomery and Webster counties, and six in Tunica county. In the last county there are several schools which she has taught two, three and four consecutive terms, and at present, she is one of the four women of her race holding first-grade certificates in the county. Miss Miller was converted in 1882, and baptized by Rev. H. L. Young, then pastor of Winona church. She has been a consistent member of the church and a prominent member of the Sunday school and of the missionary society. When at home she is a regular teacher in the Sunday school, and has been its treasurer four years. She has been president of the local missionary society for six years and of the District Women's Missionary Society for five successive years. She has also filled the position of recording secretary of the Women's General Baptist Missionary Society for seven years. Like many orphans, Miss Miller has found many difficulties and discouragements along her pathway, but believing that He, who has promised never to forsake those who trusted Him, would help her to overcome. She has thus far been very successful. In the school room, upon the mission field, and indeed, in any work within the bounds of her sphere, Miss Miller has few equals. She is made of that material that does not succumb to defeat.

REV. S. D. MINOR.

Rev. S. D. Minor was born in Copiah county, near Gallman, Miss. He was converted in 1882, and was ordained in 1884, becoming pastor of the Shady Grove Baptist church. That Rev. Minor has been very successful as a pastor, is shown by the following brief histories of his churches: The Shady Grove church was organized in 1882. In 1883 it had eighteen members and two deacons, B. V. Dentis and E. G. Minor. In 1896 the membership was one hundred forty five, with the following deacons: B. V. Dentis, S. T. Bridges, L. M. Masey and W. W. Williams. In 1885, Rev. Minor became pastor of Morning Star, a very small church. It has now one hundred sixty-eight members, with J. D. Stamps and W. F. Flowers as deacons, and a church property worth \$700.00. The Miller

Springs church had, in 1896, a membership of eighty-six and property worth \$300.00. With a membership of three, when Rev. Minor became pastor in 1885, the Springhill church, in 1887, had forty members. The New Pisgah church increased in numbers one hundred fifty-eight in eight years. The New Hope church, of which Rev. Minor is now pastor, numbers three hundred, and has a church property worth \$1000.00. Rev. Minor has augmented the numerical strength of his churches. He is a natural revivalist, a hard worker and his efforts are always crowned with a well merited success.

REV. RICHARD G. MOODY.

Richard G. Moody was born at Starkville, Oktibbeha county, Miss., September 1, 1860. He was converted November 22, 1879, and was baptized into the fellowship of the Second Baptist church, Starkville. Since 1878 he has taught in the public schools of his county and has twice been principal of the city school. He was at one time editor of the "Starkville Echo." In June of 1893 Mr. Moody was licensed to preach. He very successfully filled the position of financial agent of the Mt. Olivet Association, traveling in the interest of its high school and institute, also that of missionary for Oktibbeha county, under the Baptist convention of Mississippi. Mr. Moody was ordained to the ministry in 1895 by Revs. H. W. Bowen, D. D., J. D. Zuber, J. H. Zuber, J. C. Walker, A. Bell and D. W. Cork, and in January, 1896, he was called to the pastorate of the Baptist church of which he was a member. In this position he has been instrumental in bringing many to Christ. He speaks his convictions fearlessly, teaching that to please God we must live the "God-life." For ten years Mr. Moody was assistant secretary of the Mt. Olivet Association and is now its corresponding secretary. He is also assistant secretary of the Baptist Sunday School Convention for the State of Mississippi. He is much beloved by the Baptists of the State. He is one of our young, progressive preachers and is doing a good work in his part of the State.

A. C. Morris was born June 15, 1857, near Ed-

wards, Hinds county, Miss. His father, Tandy, was a cooper and blacksmith. Dejeoda, his mother, was a native of Kentucky. In 1868, he began work near Howell Station, on what is now the State farm, for his board, clothes and schooling. His study was confined to Webster's spelling book and any easy reading which he chanced upon, and he was directed by any teacher who



REV. A. C. MORRIS.

happened to be near him; most of his study was at night and his fifteen months of schooling was obtained at a night school in Rankin county. In the summer of 1876, he was converted and joined the Mt. Elam Baptist church of Rankin county. Shortly after baptism he felt the call to the ministry and was licensed to preach by his own church the next year. Three years later, he was ordained to the ministry by an ecclesiastical council, consisting of Elders C. Wadkins, Jr., Josh Ellis, C. Thompson and G. C. Chatman, sitting at the Mt. Elam church. During his ministry, he has been pastor of the Mt. Elam church, where he built a house of worship, Pleasant Grove Church, and at the present he has charge of four churches in Rankin



REV. A. T. MURPHY.

unity. Spring Hill, Papulo, Brown Hill and Bushy Grove. During his sixteen years in the ministry, he has ordained eight preachers, ten deacons, received thirty preachers and baptized seven hundred persons. His work has not been confined entirely to his parishes, but he has found time to travel as a missionary for the Jackson Association one year. He has been a member of the executive board of the

same association two years. In 1895, he was elected treasurer and business manager of the Spring Hill High school, a position for which he was well prepared by his experience as a teacher from 1875 to 1885. Rev. Murphy is a pastor who feeds his flock upon that food which is conducive to its spiritual, intellectual, moral growth.

Rev. A. T. Murphy was born in Carroll county in 1835. His early education was obtained in the public school at Grenada. In 1871 he joined the First Baptist Church, Grenada. Later, while teaching as principal in the Brink Academy school, he was called to the ministry. At this time he began a course in Theology, and after spending several years in theological work, was ordained by the

Bellflower M. B. church. During his nine years of service as a pastor he has been connected with the following churches: St. Carmel, Mt. Vernon, Springdale, Pleasant Green, Leona, Hyatt and St. John of Greenwood. At present he is pastor of the Green Grove M. B. church, Manual Bayou and the First Baptist church, Clarksdale, Miss. Both as a pastor and as an editor of the "Vindicator" he has been successful.



REV. AUGUSTUS NABORS.

He has baptized more than 1200 persons and restored 500 to the various churches. His wife, Mrs. M. E. Watson formerly, has been his devoted helper. Since their marriage in 1877, two children have been born to them. The daughter, Miss Bertha Lincoln, was a student at Jackson College during the session of '94 and '95. May his future be as bright and prosperous as the past, then can the Master say of him, "well done, thou faithful servant."

Rev. Augustus Nabors came to Grenada, Miss., from Memphis, Tenn., his home, in 1872. He spent a very few years in school. In 1874, during a revival conducted by Rev. George Wright, he was converted and joined the Baptist church. Soon after this he married Martha Doyle,

who lived on her own farm near Grenada. It was here that he felt himself called of God. After much hesitation he finally began the work. After ordination he was called to be pastor of the Bear Marsh Baptist church at Carrollton, Miss. He has been there fifteen years without one vote against him. He is also pastor of the church at Duck Hill, Miss., and at Hardy, Miss. He has had several calls to other churches, but his people are unwilling to give him up. He has been moderator for the Grenada Missionary Baptist Association twelve years; also president of the board of trustees of Grenada and Zion College at Winona, Miss., three years; he is field agent for the college. The Bear Marsh Baptist church at Carrollton, Miss., of which Rev. Nabors at this writing is pastor, was organized soon after the war. The colored members who then belonged to the white church, took their letters and formed a separate church. The membership was small. Revs. Samuel Keys and Beverly Harris were the first preachers at this church. Rev. Dan Jackson followed these but soon resigned because of general dissatisfaction among the members, who began to hold separate meetings and worship at different places. Rev. S. P. Martin accepted the call as pastor. He served them about twelve months and resigned. Rev. Augustus Nabors was then called to be pastor. On his arrival he found the church somewhat recovering from her past conflict. At first everything seemed gloomy, but at last he was soon successful in getting the membership together. Today they have a building worth about twelve hundred dollars. There is a good Sunday school with Brother Bombrig as superintendent, and a Women's Missionary Society connected with the church. Sister Annie Phillips is president. This society has done commendable work for the church and for the Grenada and Zion College. The Duck Hill Baptist church of which Rev. Nabors is pastor at this writing, was organized in 1868, by the Rev. Jas. Thomas of Winona, Miss. Rev. Peter Galliday was the next pastor. The next pastor was Rev. John Curtis. Upon recommendation of Stephen Young, Rev. Nabors was called to be pastor. The people have built a very respectable house for worship worth about one thousand dollars. There is a good Sunday

school with good teachers. The Missionary Society is hardly to be excelled. Sister Julia Johnson is president. The Methodist Baptist church of Hardy, Miss., of which Rev. Nabors is pastor at this writing was organized in 1871 by Rev. Dr. Abram Jones of Chariton, Mo., Brother Randle Mond, the first pastor died and Brother Henry Johnson became pastor. After ten years he resigned and Rev. Augustus Nabors was called. He has been here two years and has a good membership and house of worship, but improvements yet to be made.



REV. A. H. STEDOLS.

The subject of this sketch was born of slave parents in Charleston, Pickens county, Ala., June 2, 1839. In 1857 he professed hope in Christ. During the Civil War he was sold to a citizen of Mississippi near Macon, where he resided till the close of the war. In 1865 he was hired to a Quaker teacher for the purpose of board and books. Here he had the advantage of attending school. He advanced rapidly in his studies, but there came a change in the affairs at home, so he left home for three years, during which time he became acquainted with hardships, which served to

better prepare him for the stern realities of life. On returning home the death of his step-father put the responsibility of providing for an aged, widowed mother upon him. He worked hard during the day and studied at night till he was qualified to teach school. The next year he was employed to teach with a salary of \$35.00 per month. This he did for fourteen years with an increased salary. He was often styled the best teacher in Noxubee county, Miss. In 1875, while attending school at Holly Springs he was converted and called of God to preach the Gospel. He was ordained by Revs. J. W. Muse, A. Goodwin and R. Edwards. Even after his ordination he felt his deficiency and left immediately for Roger Williams University to take a course in Theology. On his return home he was appointed State missionary. He entered upon this field, organized a large number of churches and Sunday schools, baptized over four hundred persons during his first year as missionary. He organized a church with only seven members, became its pastor and served it twelve years. He next accepted the charge of the Seventh St. Baptist church, Keokux, Iowa, in 1892. He served two other congregations a part of the time. He has held many positions of honor and distinction among his brethren. He served as recording secretary, moderator, corresponding secretary of the Mt. Olivet District Association for many years. Recording and corresponding secretary of the General Association, and General Baptist State Convention of Mississippi, and trustee of Jackson and Natchez Colleges. He now serves the Second Baptist church, Clarksville, Mo. He is doing a good work, which causes many other pastorates to ask for his service.

The subject of this sketch was born in Point Coupee Parish, La., Jan. 5, 1850. His parents, June and Peggy Peyton, though slaves, were both strict Christians. Young Peyton began his education in night schools in Louisiana, and finally moved to Bolivar county, Miss., where he continued his studies in the public schools of that county. In 1869 Mr. Peyton was converted and joined the Kindling Altar Baptist church. At conversion he felt called to the ministry, and was licensed in the same year of his conver-

—ton for prayer.
In 1880 he was
ordained to take
charge of The
Spring Hill and Mt. Zion
Baptist churches. At the Spring
Hill church, Rev.
Peyton preached
for two years
with much suc-
cess, increasing
its membership
from fifty to
more than one
hundred. At
Mt. Zion church
he has had his
greatest success,
often baptizing
from 10 to 30
converts into



REV. J. J. PEYTON.

The fellowship of the church. Rev. Peyton was the
much loved pastor of this church for fifteen years,
during which time the membership was increased from 60
to 220. This church is one of the best regulated and dis-
ciplined churches in the Delta. In 1883 he was called to
the charge of the Mt. Zion Center Baptist church, with a
membership of 30; since which time its membership has
been increased to 100. In 1895 Rev. Peyton preached in
the neighborhood of Lehelon, where there was no church,
and in a short while succeeded in organizing an enterpris-
ing little church and gave it the name of True Light. He
visited it from time to time till it succeeded in obtaining
a pastor. In a similar way he organized the Spring Hill
Baptist church, which called Rev. J. C. Cade as its pastor
in 1888. Rev. Cade labors with them at this writing.

SECOND BAPTIST CHURCH (INDIANOLA) MISS.

In 1894 quite a number of the members of the Del-

Grove Baptist church, at Indianola, Miss., deemed it the best interest of the cause to organize a Second Baptist church at the above mentioned place. Hence twenty or more members having obtained their letters from their mother church, together with other Christians of the same faith living in the vicinity of Indianola without church connections, since leaving their former churches, met together for the purpose of organizing a new church. A council was called and the church was duly organized and received the hand of fellowship from the churches which organized it. After one year's deliberation, this church, much to Rev. Peyton's surprise, extended him a call as their pastor. Duty forbade him to decline, hence he accepted the charge and entered upon his work as pastor of the Second Baptist church, Indianola, Nov. 1894. Among this band of Christians are some noble-hearted men and women, willing and ready to make any sacrifice for the glory of God's name and the honor of His cause. Rev. Peyton has many calls from his fellow pastors, both in Mississippi and in neighboring States, to assist them in revivals. Success always crowns his efforts. For six years he was secretary of the Baptist State Convention of Mississippi. The secret of his success is due to the fact that he is an honest, conscientious, consistent and earnest Christian minister. He has won the confidence of all who know him and God has been pleased to use him for His glory. Higher honors wait to crown the efforts of a valiant "soldier of the cross."

Aaron Reed, Jr., son of Aaron and Ritta Reed, was born in 1851 at Macon, Miss. His educational advantages were few. In 1874, at Mt. Nebo Baptist church, Washington county, he was ordained by Rev. Denis Lane. Since his ordination he has made a record equal to his wise, earnest and consecrated efforts to honor the cause of Christ and to help the helpless, both materially and spiritually. During his twenty-four years' career as a pastor, he has built and served the following churches: Terry Grove, twenty-four years; Mt. Wade, twenty years; Good Hope, nine years; Salem, eight years; Pilgrim Rest, four years; Rocky Springs, two years. In twenty-four years he has

baptized more than three thousand candidates; gave local license to twenty-six young preachers and ordained thirty. He officiated in the ordination services of the late General Booth. He is president of the Jackson District Sunday School Convention. He has been moderator of the Jackson Association fourteen years, and is also treasurer of the State Sunday School Convention. He served as State missionary under the auspices of the General Association. Rev. Reed



REV. AARON REED.

is a wise counselor, sound advisor, true in friendship and faithful in his trust.

Sarah J. Richardson is the daughter of Edmund and Melvina Bliss. She was born July 29, 1873. At the age of 12, she was baptized into the fellowship of the Winona Baptist church by Rev. H. L. Young. After the death of her father in 1890, she moved to Greenwood, where she became a member of the McKinney chapel. Later, she became a member of the Glorious Helper Missionary Society of her church. Her ability and faithfulness soon won for her the position as president of the society. In 1899, she was elected recording secretary of the Grenada District



MRS. S. J. RICHARDSON.

Woman's Society and assistant secretary of the Woman's Work in the State, which position she now holds. She was a student at Jackson College for several years. She has been for many years one of the most popular teachers of English in the community. She is the wife of Mr. G. B. Richardson, a large planter in the Delta. A genial smile, a mind well stored with vivify and original thoughts makes her presence interesting

and agreeable. We can well say of her "she bathed me what she could."¹⁰

Kelly Rocks, the subject of this sketch, was born near Vicksburg, Miss., March 1, 1845. Though he has never spent a day in school, yet by hard study at home he has accomplished much along the literary lines. Before his conversion in 1868, he was a most wicked sinner. He began preaching immediately after his conversion, making the Bible his chief study and food for spiritual growth for him and others. Rev. Rocks attended a farm till 1877, when he gave up his farming and confined his labors to the preaching of the word. Doing his career as a pastor he has had charge of nine churches, three of which he

serve today. The thoughtful reader will be sufficiently informed of the estimation and reputation of Rev. Buck as a preacher, by the very signal fact that he serves two churches in Vicksburg and a third in St. Louis, Mo. Since Rev. Buck has been in the ministry he has had some very narrow escapes and had to go through some very bitter experiences, yet he was "strong in the Lord" and went forward. Though many of his converts joined the Methodist church, yet he has baptized more than 500 candidates. What a marvelous change God has wrought in the past and present condition of this man. Once too poor to have a home, respectable clothes to wear to his churches, yea, the common necessities of life, but now through God's blessings he owns \$10,000 worth of property in the city of Vicksburg and has the full confidence and respect of every one who knows him.



REV. J. M. BUCK.

REV. D. B. RUSSELL.

Rev. D. B. Russell was born in Landonstown, Md., in 1840. He was brought to New Orleans, La., in 1858, and finally to Natchez, Miss., in 1861. After the war, he moved to Clayborne county, Miss., where he has since resided. He says that he learned to read and write in such a mysterious way that to call it inspiration would not mis-



REV. HENRY WILLIAM SCOTT.

named. After his conversion in 1856, he joined what is now known as the Hammond Baptist church. He was called to the ministry in 1857 and ordained in 1860. To take charge of the Mount Pleasant Baptist church which he has held for 28 years. He has also been pastor of the New Zion (eleven years), the Freedman Hall church (sixteen years), and the Mercy Seat (fourteen years). Rev. Russell is one of the few active

and faithful members of the convention who have been with it since its organization in 1863. He is a true pastor and highly esteemed by the members of his churches.

Henry William Scott was born in Arabama, near the town of Marion, December 23, 1853. His parents' names were Samuel and Eliza Scott; his childhood was spent on the farms of Alabama. In 1869, after his marriage to Miss Lucy Holmes, he moved to Yazoo county, Miss. Later in 1874, he moved to Humboldt county, where in 1879, he joined the Friendship Baptist church and became a devoted Christian and earnest preacher. He was ordained by the DeWitt County Association in 1884 to take charge of the Morning Star Baptist church, and in 1885 was also elected

pastor of the St. Paul Baptist church. As these two churches did not fully occupy his time, he preached in neighboring towns and visited many other churches, thus becoming thoroughly acquainted with the conditions of the people among whom he was called to labor. In 1885 Rev. Scott was appointed missionary of Yazoo county by the Baptist State Convention of Mississippi. Here he did good work for the master, for his race and denomination. Rev. Scott is one of these lion-hearted men who knows no fear when he knows his position is right, at the same time he is as harmless as a lamb. He has a heart full of love and active, sympathetic hand for his fellow-man, ever ready to help the helpless and to succor the faint. As preacher he ranks among the first; he strongly believes in, and forcibly proclaims, "One Lord, One Faith and One Baptism." Besides being pastor of some of the best churches in Mississippi, he is a member of the executive board and treasurer of the State Convention, and moderator of the Hinds County Association. He has done good work at the following churches, which work now stands and speaks as a living monument of his consecrated service and untiring energy, viz.: Morning Star, St. Paul, Samora, Pleasant Grove and Mt. Zion Baptist churches. No man in the State is more interested in the well being of the convention and its enterprises than is Rev. Scott. With the eye of an eagle and the boldness of a lion, he watches and tackles its every foe.

REV. J. W. SCOTT.

John Winfield Scott was born at Port Republic, Rackingham county, Va., May 15, 1845. In 1858 he was taken by his owner, Mr. Charles Bankhead, to Orange county. He heard of freedom and in 1863, with the determination of enjoying it, he ran away from his owners, passed at night through the Confederate line into the Union army's camps. December 8, 1864 he enlisted at Washington, D. C. and served as soldier in Co. B. 7 U. S. C. T. He was honorably discharged December 8, 1865, at Indianola, Tex., and from there went to New Orleans, La., and thence to Washington county, Miss., in the winter of 1866. In 1867 he was converted and joined the Shady

Grove church. In 1874 he was called to the ministry and ordained by Revs. Nelson Collins, N. R. Matthew, Wm. Gray, Martin Taylor and Major McCode. The following year he was called to the pastorate of the New Baptist church, near Rolling Fork. September, 1877, he was called to the Shady Grove Baptist church. In 1878, he built a new meeting house near Luxemburg, Miss., baptized forty and organized the Bethlehem Baptist church. He was married to Miss Sallie Williams of Montgomery, Ala., December 4, 1883. The winter of 1884 he was elected pastor of the Mt. Pilgrim church, Fla. He did good work while there. In 1885 he was called back to Mississippi to the pastorate of Mt. Horeb church, Hollundale, and of Mt. Ararat church, Stoneville, Miss. While here he purchased three lots for the congregations at Hallundale, Hampton and Luxemburg and built churches at the two former places and at Stoneville. He has served Issaquena, Washington, Panola, Tate and Clark counties as missionary and has also been a member of the executive board of the General Baptist State Convention. October, 1892, Rev. Scott organized a society known as the United Brothers and Sisters of Friendship and Church Aid Society. This society has at present more than 3000 members and has done much good for the race. Rev. Scott is master of the order. During 1895-6 he was the elected editor of the "Baptist Preachers Union" and also of "The Zion Harp," and afterwards was made president of the Zion Harp Publishing Company. At present he is pastor of the Ararat, Bethlehem and Shady Grove churches. He has had but one month at school, in Rhode Island, in 1864. Without money or education and with but few friends this hero has gone to the front and gives God the praise, on whom he has relied for help for the success which has attended his efforts.

Mary Greene Scott was born at Vicksburg, Miss., July 5, 1843. Her parents were William and Charlotte Butler, who were brought from Virginia long before freedom was declared. Her master hired Rev. Montgomery, a white Methodist elder, to preach to his slaves. So in his meetings in 1861 Mary was converted. In 1870, when she

was allowed to follow the dictates of her own conscience, she joined the Mt. Eban Baptist church, Madison county, Miss. A change of homes forced her to move her letter from Mt. Eban to the Livingston Baptist church of Madison county, and finally from there to the Mt. Helm Baptist church, Jackson, Miss., where she still worships. In this church she has been a faithful member for nineteen years, and has always



SISTER M. G. SCOTT.

shown great interest in the missionary work. She is president of the Colly Missionary Society of her church. She has been treasurer of the District Missionary Society since its organization. She is also treasurer of the Sunday-school of the Mt. Helm Baptist church, of which she is a faithful member. Sister Scott is a woman, as she appears to be, deep, far-sighted, sound in judgment and as true as steel.

REV. C. SIMMONS.

Rev. Caesar Simmons was born at Gainesville, Ala., March 2, 1843. He lived at Gainesville till he came to Artesia, Miss., Feb. 1867. From 1854 to 1860 it was the duty of young Caesar to accompany his young masters to school



MRS. J. G. WANKS.

and serve them as their school if required. It was while driving them to and from school that they taught him out of their books, not knowing that they were breaking the law of the Southern Confederacy. After the war he went to school for three sessions to Mr. Hezekiah Quick of Massachusetts, who taught a school at Vicksburg, Miss. He was converted in 1861 and joined the Baptist church, at Gainesville,

Ala. From the time of his conversion he felt that he was divinely called to preach. In 1873 he was licensed by the Chapel Hill Baptist church, Oktibbeha county. In 1882 he was called as supply pastor of the Macon Baptist church. In 1885 he was called to the Mt. Hernian Baptist church, West Point, Miss. In 1890 he was ordained by the New Hope Baptist church, Meridian, of which Rev. T. L. Jordan was pastor. He was then appointed State missionary by the Baptist Convention of Mississippi. In 1892 he accepted the charge of the First Baptist church, at Ackerman, and built a church for them. In 1893 he was called to the Second Baptist church, Okolona. Here Rev. Simmons, in the midst of many obstacles, has made his record as a wise leader and a true pastor. In this church

is one of the best aid societies any where known in the State. Since its organization it has raised many hundred dollars and has succored its sick members, buried its dead in first-class style, helped its church and now has in treasury several hundred dollars. The accompanying agents are two of its worthy officers—Mrs. Elizabeth Barks, president; and Mr. Alex. Riley, secretary.



MR. ALEX. RILEY.

Reuben Turner Sims, the son, twelfth child, of Sam and Mary Sims, was born near Aberdeen, Miss., March 5, 1857. He began his school career in 1866 by attending both a private and the public schools of Aberdeen. January 1, 1876, he entered the normal school at Holly Springs, Miss. After two years of faithful study here, he began to teach, during vacation, in the public schools of the State, and thus kept himself in this school and Tougaloo University, in which he matriculated in 1878. He was converted in April of 1878 and joined the Baptist church at Holly Springs. From the time of his conversion he was divinely called to the ministry. He suppressed the call till 1882, when he took the stand for the Lord and was licensed in the same year. In 1885 he was ordained while in charge



REV. R. T. SIMS.

of the New Mt. Zion church, Pine Bluff, Miss. In 1889 he resigned New Mt. Zion to take charge of the Mt. Center church near Bozaburton, Miss. He resigned here to accept an appointment as State missionary. Being on the field but a few weeks, he accomplished but little. He gave up the State mission work and accepted a call to the Mt. Zion Baptist church, Canton, Dec., '92. From year

to year the membership of this church has been increased, the church has been remodeled and is now one of our largest and best churches. Rev. Sims has been a member of the State Convention since 1885. He was assistant recording and corresponding secretary two years, and in 1895 he was made corresponding secretary, which position he holds at this writing. He is also member of the executive and trustee boards of Natchez College. In company with Mr. L. A. Moore, he published a paper known as the "Mississippi News." He withdrew and came out of the publishing business, but his friends and old subscribers prevailed on him to re-enter the publishing business, which he did in company with Rev. J. C. Leonard, January 31, 1896. His paper is known as the Baptist Safeguard and has been

the organ of the Baptists of Mississippi since its establishment. It is one of the best papers in the State. Every Negro in Mississippi should read it.

Richard James Smith, the son of Rev. John and Laura Smith, was born October 4, 1850, at Waterproof, La. His father was one of the best known preachers at the close of the war. After the capture of New Orleans, the Smith



REV. RICHARD JAMES SMITH.

family left their owners, and the father after taking his family to a place of safety, joined the Union army. He remained in the army until the close of the war and held positions of honor and trust. After the war, the family settled at Natchez and here young Richard began to attend the public school. Later, after Rev. Charles Alexander had opened the Natchez Seminary and he had noticed the happy change in his young friends after attending the school, Richard also decided to go there. In 1865, he was ordained and was thus able to continue more advantageously the work, which he had begun after his conversion in 1871. In 1889, he was appointed traveling agent for the Natchez College and Convention; this position he held until 1893, when ill health forced him to give up his work. By the advice of his physician, he has given up



REV. Z. P. SMITH.

all possible intellectual labor. His health is in rather a precarious condition, yet he plans to do some work for the good of others, even though he cannot return to the broad field of the ministry. As a preacher and leader, he has always taken a bold and fearless stand for right. The courage which helped him to conquer wickedness and ignorance has won for him the respect and confidence of all.

Rev. Z. P. Smith is a prominent representative of the Baptists in North Mississippi. He was born May 16, 1850. In 1872 he was taught by his mistress to read and write a legible hand. From this time till now he has been a bookworm. He joined the Baptist church in 1867 and was ordained in 1878 to begin his first work as pastor at the Roon Baptist church, Arkabutla, Miss., at which place he built a new church house; also taught public school there for five years. It is characteristic of this man to make himself conspicuous only when and wherever duty demands it. He was president of the Ministerial Convention, North Mississippi, twelve years. In 1892, pressing obligations in other fields of labor forced him to resign. In 1890 he was

deputy supreme organizer of Universal Brotherhood of the State. In 1888 he was elected editor of The Mississippi Baptist Herald, published at Senatobia. This paper has done much in the establishment of the Hernando College, at Hernando, Miss., which is now entirely owned by the colored Baptists of North Mississippi. Rev. Smith is known as the church builder and "Baptist bishop" of North



REV. CLEMENT T. STAMPS.

Mississippi. He is honored and loved by all who know him. As a preacher he is earnest, logical, powerful, pathetic, humorous. He is now moderator of one of the largest Baptist Associations in the State, and pastor of three of the most prominent churches. In his work at Senatobia he is greatly helped, especially by Deacon F. O. Eldridge.

Rev. Clement T. Stamps, of Edwards, was born February 17, 1864, near Pine Bluff, Copiah county. His early life was spent with his parents on the farm. At the age of nine, he entered the public school, which had been established near his home. During the eighties, he attended Tougaloo University. He has been a successful teacher



REV. A. T. STEWART, D. D.

in the schools of Mississippi for fourteen years. He now holds a first grade certificate. In 1880, he became a member of the Welcome Baptist church, Adams Station, and in 1886, he was ordained and immediately appointed State Superintendent of Sunday Schools, an office he performed with tact and ability. Through his efforts, the Baptist Missionary Convention established its first permanent Sunday School Convention. Rev. Stamps is a consistent Christian and believes that the life of the minister preaches with more force than his lips. At present, he is pastor of the Mt. Wade Baptist church, Terry, Society Ridge, Green's Crossing, Tim Hill, Clinton, and principal of the graded school at Edwards. Rev. Stamps is a young man of a perfect appearance, an earnest, intelligent preacher and stands high in the estimation of his denomination and is worthy of any position of honor and trust.

Rev. A. T. Stewart was born in Marshall county, Mississippi in 1862. In a few years his parents moved to Tennessee, where he first attended the public schools. In 1880 he was converted and baptized into the fellowship of

in the schools of Mississippi for fourteen years. He now holds a first grade certificate. In 1880, he became a member of the Welcome Baptist church, Adams Station, and in 1886, he was ordained and immediately appointed State Superintendent of Sunday Schools, an office he performed with tact and ability. Through his efforts, the Baptist Missionary Convention established its first permanent Sunday

the Baptist church. Feeling that he was called of God to preach the gospel he began the study of the Bible. He was ordained in 1886 by the New Vernon Baptist church, of which he was a member. The Smith Chapel Baptist church, Sommerville, Tenn., tendered him a call. Here, by his preaching, many souls were brought to Christ. Seeing the great need of educated ministers, he resigned his church, and moved to Holly Springs, where he could have full access to school. He entered The Mississippi State Normal College, where he remained for three years, he then entered the Rust University, where he studied Greek, Latin, French and Hebrew. He also took a Theological course in Brown's University, R. I. In 1890 he was called to the pastorate of the Second Baptist church, Macon, Miss., where he remained three years. He baptized into the fellowship of this church 286 persons. During his pastorate here he was the corresponding secretary of the Second New Hope Association, and assisting corresponding secretary of the General Baptist State Convention. His church at Macon, Miss., made him a life member of the Baptist Foreign Mission Convention of U. S. A., of which he has been vice-president for more than two years. Rev. Stewart has been a constant contributor to many newspapers. He is the author of two books entitled "The Immortality of the Human Soul" and "Immersion the only Christian Baptism." He holds his own among the best thinkers. From Macon he was called to the pastorate of the Concord Baptist church, Forest, Miss. From Forest to the Pine Street Baptist church, Natchez, Miss., where he resides at this writing. Rev. Stewart is a scholar and a preacher. He has but few equals in the pulpit and holds his own among the best thinkers.

REV. A. TEAGUE.

Alex Teague was born at Moscow, Tenn., January 24, 1866. He began to attend the public schools of Tennessee when he was twelve years of age, after which he attended the Howe Institute at Memphis, Tenn. He was converted August 18, 1881, and joined the New Bethel Baptist church. After a divine call to the ministry, he was ordained in 1887, and was its much honored pastor for



REV. N. T. THOMAS.

three years. After having served three other churches in Tennessee, he came to Holly Springs, Miss., in 1892, and took charge of the Baptist church at that place. Here he has built a fine house of worship and added more than two hundred to the membership of the church. Since his ordination in 1887, he has baptized more than one thousand candidates into the fellowship of the Baptist church.

Rev. Toagoe is a young man of unassuming appearance, yet he is a powerful speaker, a natural evangelist, and always has a good message for his congregation. But few young men have made the record he has. May he continue to trust in the Lord and go forward.

Newton T. Thomas came from Louisiana to Mississippi in 1863. In 1874 he was converted and joined the Baptist church. He began to preach in 1875. Since which time he has steadily made his way to the front ranks of the Negro Baptists of Mississippi. He has been confided with positions of trust and honor since he became a member of the Baptist church. He was for four years a member of the Home Mission Board and treasurer of the Gen-

eral Association. He was three years a member of the executive board of the Consolidated Convention of Mississippi. He has served as corresponding secretary and missionary and is now moderator of the Lebanon District Association.* Rev. Thomas is pastor of some of the best churches in the State. He has served the Wolf Lake church for twenty-one years. Besides the pastoral care of these large churches he oversees his own plantation which makes from 75 to 100 bales of cotton each year. Hence we feel justified in saying that he is both a successful planter and preacher. In Boston in 1897 he was elected vice-president of the Foreign Mission Convention, U. S. A. Rev. Thomas is a true friend to his denomination and race.

The public life of Mr. Thompson began during the summer of 1881, at Savannah, Tenn. He had been a student at Roger Williams University and while there, after a long struggle, he had given himself to Christ. He came to Savannah as a school teacher, but urged by a friend, he accepted the invitation and preached on the first Sundays in each month, in Savannah. After this he was licensed by his own church at Aberdeen. The beginning of his efforts was very discouraging, nevertheless, the summer brought many encouraging results of his labor. The membership of this church was increased and the spiritual life of the members deepened. In the fall, he returned to Roger Williams and there continued his studies about four years. In 1887, he was graduated from the Normal course and then pursued a classical and theological course. In 1884, he was ordained and accepted the call of the Missionary Union Baptist church, Okolona. In a short time, he bought a lot on which the church was soon erected. In 1886, he resigned on account of his health, but was recalled in 1890 and still holds the position. He has been clerk, treasurer and president of the various Sunday-school conventions and associations of his connections and is now president of the Consolidated Sunday School State Con-

*It will be noticed that this association was overlooked in our "Historical Table" on page 519. Rev. Thomas is its moderator and has been for years. We give in this connection its organization in 1879, its membership 5386; it represents in the State Convention.



REV. D. W. FROTHINGHAM.

vention of Mississippi. He has been successful as principal teacher in the public schools of Okotoma, Aberdeen and Brooksville, and is now principal of the Ministerial Institute and High School at West Point. In the M. B. Baptist Church, Okotoma, of which he is pastor, are some

as true and faithful members as can be found anywhere. It was organized with such members as Deacons Pat H. McIntosh, Andrew Royster, L. F. Hoyle and Robert Wheeler. There are sisters in this church fully as worthy as the brethren above mentioned, such as Sisters Eliza Carter, Elsie Edwards and Henrietta White and a host of others whose prayers and godly influence insure the success and happiness of this church.



PROF. L. L. THOMPSON.

Lafayette Louis Thompson was born near Okolona, Miss., December 26, 1861. When a child but five years of age he was sent every Sunday morning a distance of one and a half miles to Sunday school. In 1867 his parents moved to Okolona within a stone's throw of the Second Baptist church where Lafayette had easy access to the public and Sunday schools which were taught in the church. Not only him but the family of five boys and one girl was in these schools at the same time and generally in the same classes. Here Fayette went till he finished the course of this school in 1880. At this time he began teaching in the public schools of Chickasaw and Monroe



REV. E. B. TOPP.

his Sunday school. As such, many young men and women have been led to Christ by his instructions and pious life. For six years he was clerk of the Mt. Olive Association and several years treasurer of the Sunday School Convention. He is now and has been teaching in the public schools for eighteen years. The godly and almost perfect life of this young man has had much to do in shaping the character of the author of this book.

Rev. Elbert B. Topp was born at Shannon, Miss., April 7, 1898. Henry and Eliza Topp, his parents, made many a sacrifice for his and the education of the other children of the family. At the age of fifteen he was converted and joined the Pine Grove Baptist church, Shannon, Miss. At

twenty-two years of age he began teaching under Mr. E. T. Thompson, as superintendent, who was one of his young mentors. The relation was most friendly. In 1920 Prof. Thompson was converted and joined the Second Baptist church, Okolona. He was immediately selected clerk of the Sunday school and church and served in this capacity for ten years. He is now trustee and deacon of his church and superintendent of

the same time he gave evidence of a divine call to the gospel ministry. In 1880 he was ordained to take charge of a church in Grenada county. In 1881, being financially assisted by the Grenada Association, he resigned this church to attend Natchez College with the fixed purpose of going to Africa as a missionary. During his stay in school at Natchez he supplied the Pine Street Baptist church. Many of the students and other happy-candidates were baptized by him. In 1882, when the Home Mission Society decided to move the college to Jackson, through the recommendation of Rev. C. Ayer, Rev. Topp was appointed financial agent in Mississippi to raise money to assist in building Jackson College. He raised \$500 for this purpose. Besides a handsome salary the Home Mission Board made Rev. Topp a life member of the society as a demonstration of its appreciation of his commendable work. In 1886 he graduated at Jackson College, and in the same year was sent to Africa as missionary by the Foreign Mission Convention, U. S. A. He was met on the West coast of Africa by his old schoolmate, Rev. H. McKenny, who carried him into the Vey Territory. He soon learned the Vey language which enabled him to accomplish much good and effective work during his stay in Africa. On his return to America he delivered some very instructive lectures to the churches of both races in New York City. The Foreign Mission Board at Richmond, Va., appointed him traveling agent of the 4th district, comprising Mississippi, Louisiana and Florida. On this field he raised \$1200 annually for the cause. No member of the convention and State is more conspicuous and popular. Rev. Topp is good natured and full of life. True to his fellow preachers and has but few equals as a gospel minister.

REV. T. T. TURNER.

T. T. Turner was born in 1836 and has been preaching since 1865. Many a lost sheep has been led to the Master's fold by him. He is now pastor in charge of the Christian Light Baptist church, Auguilla, Miss. Here he has some earnest workers who are doing what they can to honor the Master. The failing memory of this old veteran prevents him from giving a fuller and better record of his life and



REV. J. C. WALKER.

work. We have all reasons to believe that his work is recorded by an unerring hand that shall give him the crown as a reward of faithful-ness.

Jefferson Collin Walker was born July 24th, 1846. "Jeff" was always thorough, ambitious, energetic and painstaking in everything. His parents being unable to give him the necessary assistance in obtaining an education, he began

to study under Captain Macklanham of Tennessee, who came to Mississippi just after the war. Next he received instruction from the never-to-be-forgotten Mrs. R. Cunningham, who is now among the leading female educators of Clay county, Miss. He was converted under the pastorate of Rev. Alfred Goodwin, and served as church-clerk for five years. And was ordained in 1882 and at once called to the pastoral charge of the Baptist church at Artesia, which church he served ten years. He has made an enviable record as a church builder. Besides some prominent political positions Rev. Walker has held and is holding some prominent ecclesiastical positions. He has been corresponding secretary, vicemoderator and now moderator of the Mt. Olive Association and treasurer of the Sunday School Convention and second vice-president of the Baptist State

Convention of Mississippi. He has made a record that reflects great credit on himself and on the Baptists of Mississippi. Few men have made the record that he has under the disadvantages that he has undergone.

"Lives of great men all remind us, We can make our lives sublime, And in parting leave behind us Foot-prints in the sands of time."



REV. J. H. WALKER.

J. H. Walker was born in Jefferson county,

Miss., Dec. 4, 1859. In 1872 when about sixteen years of age, he began to attend the public schools of the county and here he finished his limited training. In May, 1877, he was baptized by Rev. Handy Buchanan and joined the M. S. R. Baptist church of which he is at present pastor. In 1878, he began work as a local preacher, but in 1885 his own church, being aware of his power as a minister of the gospel, urged him to present himself to the ecclesiastical council in the town of Washington in Adams county for examination. There he was ordained. Since 1885, he has been pastor of the M. S. R. Baptist church, Magnolia Grove, Windy Hill, Morning Star and Shiloh, and he has been instrumental in leading many souls to Christ. In 1892 he was elected missionary of Adams county and



REV. J. W. M. WARD.

of hands" by the Elders S. S. Beudner, George Washington, Jack Grisco and Frank Drake, and placed in charge of the church. During his service he has succeeded in obtaining ground, the gift of Mr. and Mrs. J. H. Rowan, and in building a church edifice valued at five hundred dollars. Rev. Walker is at present the valued pastor of the M. S. B. church for which he has labored so earnestly.

The subject of this sketch was born in 1833, in Claiborne county, near Port Gibson, Miss.; his parents, Clifton and Caroline (Bland) Ward, married during the civil war, in Vicksburg, 1864. Young Ward, at the early age of six years, was hired to Mrs. Daniel, who became the wife of Mr. Wm. G. Williams, to nurse their baby, for his food

served four years. He has also been elected as a member of the board of trustees of Natchez College, which position he still holds. M. S. B. church, Stanton Station was organized by J. M. P. Williams in 1868. Beach Grove on Rowanda's plantation, with Handy Buchanan as pastor from 1877 until 1883. S. A. Buchanan served as pastor of this church. In 1884 Mr. J. H. Walker was ordained by the "laying on

and clothing. Shortly after becoming their servant, he began to learn his letters on a lot of "play blocks," which his employer had bought for the amusement of his baby. The daughter of Mrs. Williams, finding Ward very apt, bought him a first reader, and every day, before and after-noon, he recited his lessons to her. In 1878 he began his first copy of penmanship. In 1880 his parents sent young Ward a few months to



PROF. P. A. WARDLAW, B. S.

public schools, and then re-hired him to Mrs. Williams. In 1882 it was left to his choice whether to continue in school or work for wages; he being young and thoughtless of the future, desired to work for wages. He now charges himself for not having obtained an education, and not others. Ward always seemed to love the Sabbath School, Bible classes, etc. In 1882 he professed hope in Christ and was baptized as a member of the Mt. Zion Baptist church. In 1886 he was made to believe the Divine call to the work of the ministry, was and permitted until 1888 to approve his gift. After making his third or fourth address, he found that it took a great deal of Bible reading and continuous prayer to make a successful preacher. In 1889 he came to

Bolivar county. In 1890 he joined the New Prospect Baptist church, and after a few sermons, the church granted him license. On the 25th day of October, in 1893, he was ordained by Rev. C. P. Hunter, Rev. N. L. Glass and others. He was then a member of Morning Star, whose pastor was Rev. C. P. Hunter. Rev. Ward was called to the charge of New Prospect Baptist church in 1894. In 1896 he was elected pastor of the Mt. Zion church, Sherard, Miss. Since his ordination Rev. Ward has made for himself the reputation of "Gospel Hero."

The subject of this sketch, P. A. Wardlaw, was born January 5, 1862, at Milford, Texas. When eight years old his mother, Mrs. Parthenia Wardlaw, brought him back to Ripley, Tenn. Here he lived on a farm, near Ripley, until he was seventeen years old. He attended the county schools until he was able to pass the examinations as teacher in the free schools. He was converted in April 1897, and united with the Ripley Baptist church. In the year 1879 he entered the Nashville Institute, graduating from the Normal department in 1881. He then pursued the collegiate course, after it became Roger Williams University, and received the degree of B. S., from the College course. On May 14, 1884, he was happily united to Miss S. E. Doty, of Yazoo City, a young lady who was his schoolmate at Roger Williams University. Mrs. Wardlaw is an ideal wife and a true friend. In 1885, he was called to the principalship of the Natchez College, an institution organized by the Baptists of the State of Mississippi. This school, under his management, prospered beyond the expectation of the most sanguine. The school began January 5, 1885, with only five pupils. Before the session was finished it had enrolled fifty-six pupils. The next September the school opened with sixty-four pupils and before the session closed it had enrolled one hundred sixty-four pupils. The success of the school was inevitable as long as he was connected with it. His connection with the school came to a close in the year 1888. From here he went to Yazoo City, Miss., where he spent four years in the public school of Yazoo City; two years as first assistant and two years as principal. It must be said to his credit

that this school prospered under his management as did the other school. He had the pleasure of resigning his work at Yazoo City to go to a field of greater usefulness. This new field was Jackson, Miss. He has been principal of the Jackson Colored Graded School for six years and during that period of his management it may be said to his credit that the school has increased in numbers and in quality. He graded the school during the first year of his management and since its gradation he has turned out five classes. The school now numbers seven hundred thirty-five pupils and eleven teachers. Mr. Wardlaw is said to be one of the finest disciplinarians in the State. He follows school-management and teaching strictly and is what we might truly call a success in his line of work.

REV G. R. WASHINGTON.

George R. Washington was born at Natchez, Miss., September 7, 1846. He has always lived in Adams, the county of his birth. He obtained a fair education from the teachers who followed the U. S. army while in its service. He was converted May 1, 1871, and joined the Southwood Lodge church. He was both licensed and ordained in 1889 to take charge of the Bethel Baptist church, which church he served five years. After this he served other churches with great success, and is now pastor of the Wilderness Baptist church in Adams county, Miss. In a short while he has greatly increased its membership and has built the church up otherwise. Rev. Washington has held some prominent political offices and is well respected by all his acquaintances. He is one of the most influential members of the Baptist State Convention. He is always heard when he speaks.

REV. H. WATSON.

There is no pastor in East Mississippi better known, more highly respected, more earnest and faithful to his calling than the subject of this sketch. He has been preaching for twenty-five years and has been one of those servants who has devoted his entire strength and time to his Master's service. He has baptized more than 5000 can-



REV. J. M. WEATHERS.

Adams and has built twelve houses of worship during his career as pastor. He now has the pastoral care of four large churches, viz: Union, Kemper Springs, Pilgrim Rest, Brooksville; Mt. Zion, Cliftonville; and the Second Baptist, Brooksville. The secret of Rev. Watson's success is he has always had a leaning and praying dependence upon the Holy Ghost.

Rev. J. M. Weathers was

born in Barber county, Alabama, in 1854. In 1858, he moved to Grenada county, Miss., where he resided twenty-nine years. In 1872, when quite young, Mr. Weathers was converted. He married Eliza, both Hollis, April 13, 1875. Soon after his conversion, he felt that he was called to preach. He was ordained and called to take charge of the Oak Grove Baptist church in Carroll county, Miss. He labored there fifteen years, during which time the church made wonderful progress. Rev. Weathers is pastor of four of the largest churches in the Grenada Association. For four years he has been president of the Grenada Sunday School Convention; he was three years a member of the board of trustees of the Grenada and Zion Baptist College, located at Winona, Missis-

ssippi. In all, he has baptized two thousand persons, more or less. Rev. J. M. Weathers has been able to build a nice house for the Oak Grove church, the cost being one thousand dollars. A woman's society was organized by Mrs. Lula Stanford of Carrollton, Miss., in 1884. The membership of the church is two hundred fifty, of which many are young men and women. Rev. J. M. Weathers found the Franklin Baptist church in good working order. He has been pastor there for fourteen years. Since he has been with them he has built an edifice worth eight hundred dollars. The membership is made up mostly of young people. Numbers are added to the church every year. When Rev. J. M. Weathers was but a member he was called to be pastor of the Belle Flour Baptist church. There is a large Sunday school of which Bro. James Bestie is superintendent. There is a Woman's Missionary Society in the church. It was organized by Rev. A. Nabors. The women have done much good in this line.

REV. G. C. WILCHIR.

George Calvin Wilchir was born in Amite county, near Liberty, Miss., Aug. 25, 1848. He lived in Amite till 1863, when he then came to Pike county. His father was a North Carolinian and his mother was a Virginian. Mr. Wilchir had access to private schools about five months of his life. He was converted in 1868 and joined the Baptist church. He began to preach in 1873 and 1886 he was ordained in the Pear River Association by Elders S. Harper, P. S. Evans and A. Pillors. For 20 years he was clerk in the Summit Baptist church. He was for a long time the only colored man in his neighborhood that could write. For twenty-five years he was superintendent of his Sunday school and was the first secretary, and for several years a member of the executive board of the Miss. Colored Baptist Association. He was secretary of the District Convention for several years. He was colporter of the A. B. P. Society for two years, and is now agent of the Harper College, president of Ministerial Association, secretary of Pike County Sunday School Convention. He was pastor of the Topsaw Baptist church two years. Rev. Wilchir is a fluent speaker, and an earnest worker.



MRS. A. E. WILLIAMS.

PRESIDENT OF THE BAPTIST WOMEN'S EDUCATIONAL CONVENTION OF THE N. E.

We remember some men and women for what they do, others for what they are. But the subject of this sketch, we should remember for what she was and did. She was born in 1853. In her early years her young heart beat with high hopes for something better than slavery. February 16th, 1871, she was united in the holy bonds of matrimony to Benjamin Williams, which proved to be a



SISTER RACHEL WILLIAMS.

happy union. She attended the Quaker Schools of Jackson, and later entered the Jackson College and remained until she graduated. She spent twenty years or more as teacher in the Jackson Graded Schools. She early professed Christ and showed by her walks that she loved Him and wished to become more acquainted with Him and to know His bidding. She connected herself to the Mount Helm Baptist church and Sunday-school. On every Sabbath morning she was found at her post. She was a zealous Sabbath-school worker and a liberal contributor. The seed that she scattered so bountifully are bearing fruit today. In the church she was counted not only as a worshiper but a worker. In the trying times of the church she deserted not the old ship, but stood to her colors.

Peace came to the church through the careful study of God's word, introduced by Rev. C. P. Jones. He preached and upheld Sanctification and Divine Healing. She accepted both and became willing to trust God's Word for everything. The end of her useful life came August 9th, 1897. She was mourned by many. Gently and silently many loved ones bore her to her last resting place. When we think of her, we feel that she has gone from labor unto reward.

REV. H. L. YOUNG.

H. L. Young, the subject of this sketch, was born May 1, 1852, at Aberville, S. C. Sam and Amy Young brought him to Mississippi in 1858 and located near Vaiden, Miss. Here they lived till 1868. He attended night school at Vaiden and the public schools at Winona and finally at Jackson College. Rev. Young's sermons and addresses, fraught with food for the head and heart, plainly show that he has made good use of his school advantages. He was converted in 1869 and joined the Zion church near Vaiden. He was ordained to take charge of the Mt. Zion church in 1878. He had charge of this church five years and added two hundred members. He went from here in response to a call of the Vaiden and Kosciusko Baptist churches. He had quite a success at both churches. From these churches he accepted a call to the Baptist churches at Winona and Water Valley. At these churches he remained eight years, when he resigned them to take charge of the State Mission work under the auspices of the State Convention. After two years he resigned this work and accepted the Winona and Lexington Baptist churches which churches he has at this writing. Rev. Young has baptized more than 2000 candidates into the fellowship of the Baptist church. Rev. Young has been honored with some positions of trust and distinction among his brethren. He was moderator of the Coffeeville Association eight years. Zion Association two years. Member of the board of Baptist State Convention two years. Rev. Young is one of our best preachers.

Rev. W. M. Young, of Grenada, was born in South Carolina in 1853. In 1867 he was converted and joined the King Solomon Baptist church; in 1874 he began his work in the ministry, which he has continued successfully to the present. His first church was Vicksburg and from there he was called to Hinds county, Yazoo City and Holmes county in succession. Later, he was ordained and installed as pastor



REV. W. M. YOUNG.

of the Mt. Sinai church where, he remained for three years. From here, he was called to the Baptist church at Owen Station, where he built a church in 1883, and named it Union Paradise—a church then of only six members. To these six members were added one hundred during the next six weeks, seventy-five of whom were converted in the revival which he conducted. From Owen Station, he was called to Greenville, then to Morse Spring church, where he married Miss M. P. Padditt. His next work was in Memphis, Tenn., where he was made missionary for the West Tennessee, East Arkansas and North Mississippi General Baptist Association; he remained in this work two years. At present he is pastor of two churches, the McSwine Liberty, near Grenada, and

little Hubert, Charleston, also a member of the board of trustees of Gretnada and Zion College. His churches have been blessed with great spiritual awakenings and he believes that his success is due in a large measure to the consistent Christian life he has led.



W. H. EXNER,

President Gretnada Zion Baptist College, Winona, Minn.



REV. R. POLLARD (deceased).

A Pioneer in the Baptist Ministry of Mississippi.

—THE END—



